

HISTORY *of the*
Catholic Total Abstinence Union
of AMERICA



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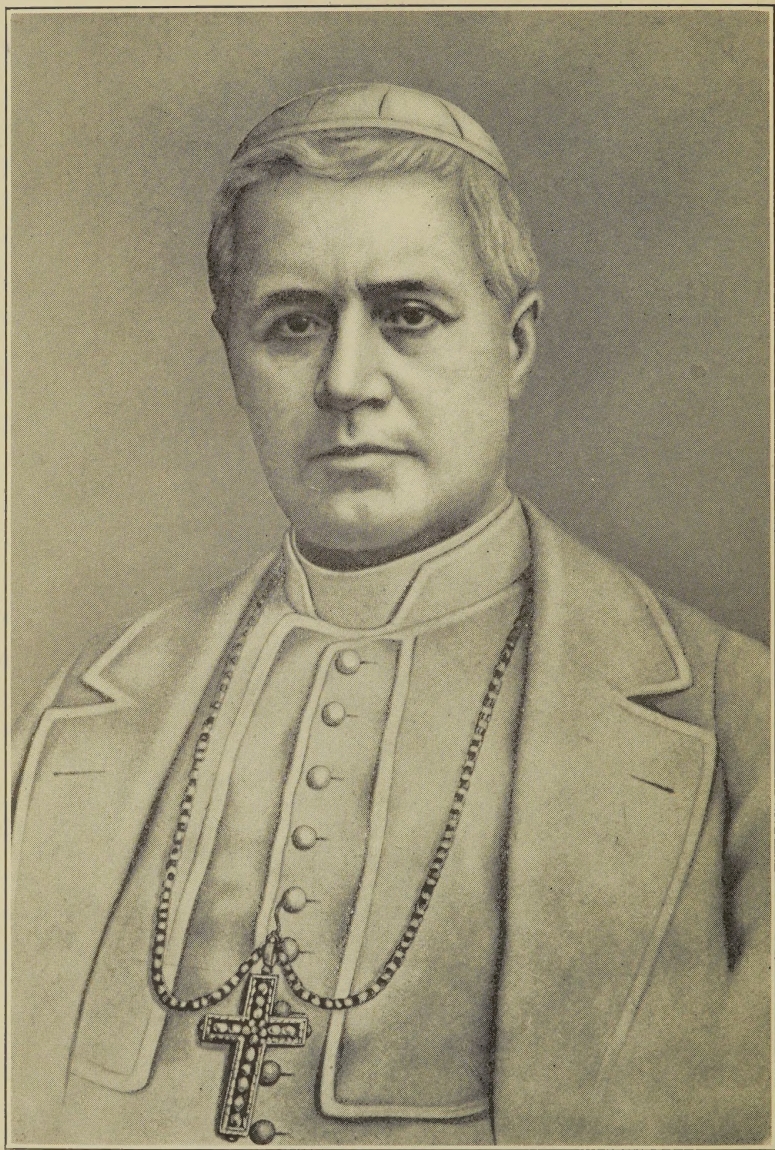
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History of the Catholic Total Abstinence Union of America

Prepared
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By
JOSEPH C. GIBBS



Philadelphia
1907

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Dedication

This record is offered as a token of
esteem and affection
for those noble men and women of the

Catholic Total Abstinence Union of America

who have taken and kept the pledge
of total abstinence from strong drink for the
sake of God and their neighbor

Introduction

THE principle of individual subjection to a moral rule is a laudable condition of progress, since only by such subjection can that modification of habit and instinct take place which constitutes the advancement of character in the direction of a state of social harmony and general happiness. When the recognition of this principle reveals itself in man, the fetters of temptation and possible degradation fall away, and its continued recognition comes to depend on the degree of man's capacity for participation in a common good. As we advance under this condition, we are the better enabled to understand the reason for our progressive force. We are more fully impressed with our true humanity and our oneness with the spirit which is in the world. And the forces which tend to this progressiveness acquire in time a concentration of energy which manifests itself in a vigorous manner at every opportunity of escape.

INTRODUCTION.

The popular and, to a great degree, the scientific mind has always been much attracted by the opportunities afforded for recounting the story of successful deeds and of the display of heroism in adversity. Viewed from such a standpoint, it must be acknowledged that the facts relating to the development of a temperance sentiment occupy a most interesting and important position in our national and religious history.

In the present volume it is merely attempted to refer to some of the more important epochs in the advance of the movement inaugurated by the Catholic Total Abstinence Union of America to indicate the landmarks that have prominently appeared; in fact, this record is but a series of etchings, with here and there a prominent figure shaded, but not as an effort to reproduce the colors of an original whose varied hues could be closely copied only by the hand of the master.

It is conceded upon all sides that the Catholic Church—a Church which is ever ready to put herself in line with the best moral and philanthropic movements of the American people—is showing to the world at large that it can successfully institute and maintain a crusade against intemperance on strict and uncompromising principles.

INTRODUCTION.

Despite the vast power and influence of the liquor element, the Catholic Total Abstinence Union of America has been the most effective means of creating a public sentiment which displays a sense of the hideousness of intemperance. This movement is more powerful than any individual agent, for its principles of action, its resources, are not dependent upon one man or upon one society; it is the embodiment and the systematic application of every available means—religious and otherwise—against the drink-evil by an organization whose branches are, through the grace of God, thriving in every section of this broad land. It is a movement that is working for the uplifting of humanity; it is pointing out the path to freedom from a miserable enslavement; it is changing the wretched abode of the drunkard into a “home” of peace and prosperity.

Is it not, therefore, worthy of the support and encouragement of every Catholic in the land, no matter what his station in life? Knowing the position which the Church has assumed on this question, is he not a peculiar Catholic who fails to sympathize with the total abstinence movement and refrains from participation in its work?

History of the Catholic Total Abstinence Union of America

AMONG the first recorded legislative enactments in the direction of a temperance sentiment in America was a prohibitory act passed by the colony of Virginia in the year 1676. In 1700 steps were taken at different points against the use of spirituous liquors at funerals, its immoderate use upon such occasions having given rise to considerable scandal. In 1777 the Continental Congress urged upon the State governments the prevention of the "pernicious practice of distilling grain." In 1789 the first temperance society of which any record can be found was formed in Litchfield, Connecticut. In 1794 that eminent Philadelphian, Dr. Rush, advocated, with both voice and pen, the practice of total abstinence, thereby contributing largely to the establishment of a temperance sentiment at that period. A religious opposition to the use of intoxicating liquors made its appearance in 1797, which was followed by the organization of a Union Temperance Association in New York, drunkenness having increased to an alarming extent in that city.

In 1825 the advocacy of total abstinence became somewhat formidable, and societies sprang up everywhere throughout the country. Within two years the medical societies declared against the prescribing of alcoholic stimulants, religious assemblies declaimed against intemperance, and many prominent advocates of total abstinence appeared. What was the result? Before the close of 1827 two hundred and twenty-two societies were formed, having thirty thousand members. The good work was so ably advocated and so successfully conducted that in 1831 over two thousand societies existed, having an aggregate membership of more than one hundred and seventy thousand men pledged against the use of intoxicating liquors. This effort, as is the present Catholic Total Abstinence movement, was on the line of moral suasion.

When, in 1839, Father Mathew, of sainted memory, arose in the south of Ireland and raised the banner of Total Abstinence to the gaze of the hundreds of thousands who became his devoted followers, and who listened with rapturous delight to the thunders of denunciation which he hurled against the demon of intemperance, he was hailed as the deliverer of his race. He was the first who really moved the people to look upon the habit of intemperance as a curse, and he was also the first and greatest of all the great men of his time to picture the debasing influence which the abuse of alcoholic drinks had on the minds of men. That noble priest of God, after converting thousands of his own

countrymen at home, visited these shores in 1849 and raised the standard of hope among the masses. The harvest which he reaped was great, and the effects of his good work remain to this day, not only among his own countrymen here, but also among the native population. Father Mathew struck at the traffic of the liquor dealers, and it seemed for a time that their business was destined to go down before the magic of his eloquence, as it staggered under the weight of his mighty blows, like its victims under the influence of its death-dealing poison. After his departure from this country other reformers attempted to take his place to carry on the crusade, but their blows were less effective, and the liquor element rallied and again put on the brazen front of defiance. In 1853 great earnestness was displayed in a World's Temperance Congress which was held in the city of New York.

During the two decades intervening between 1853 and 1872 many spasmodic efforts were made to stem the increasing spread of intemperance. After Father Mathew's visit to this country a great number of societies were formed amongst Catholics, as well as amongst non-Catholics, some of them Church sodalities, subject to and guided by their pastors, others merely secular organizations.

The Civil War, however (1861-1865), had a disastrous effect on the temperance sentiment in and out of the Church; they were disbanded, everybody being taken up by the momentous national issue. Money

became abundant, soldiers were moving to and from the armies North and South, and estrangement from their families caused hundreds of thousands of them to fall into careless ways. It was not until the restoration of peace and order that efforts began to be made to revive the work of Father Mathew and his contemporaries. The movement began in various States, and at length, on Thursday, Washington's Birthday, 1872, representatives of the Catholic Total Abstinence Societies of Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Maryland, Georgia, Illinois, Ohio, Minnesota, the District of Columbia, and New Mexico met in Baltimore. Some of the one hundred and seventy-seven societies there represented, and which comprised 26,481 members, were organized during Father Mathew's visit to this country. Connecticut had formed the first State Union in 1871, and after her came Rhode Island, Massachusetts, New Jersey, New York and the District of Columbia. These various State Unions laid the foundation for the great national movement which was so soon to follow.

The very essence of the movement to-day is organization—organization of individual societies, of men, women and children; organizations of local Unions, comprising said societies, and organization of a greater Union, comprising both the local Unions and individual societies in one grand solidarity of pledged men, women and children throughout the land.

In attempting to give a history of the Catholic Total

Abstinence Union of America, it is believed that the best results can be obtained by recounting the prominent features of the various National Conventions, beginning with the first and continuing down to the present time.

FIRST ANNUAL CONVENTION.

Baltimore, Md., February 22-23, 1872.

The call for the convention was signed by Rev. James McDevitt, of the District of Columbia; Rev. J. A. O'Hara, of Central New York; J. W. O'Brien, of New Jersey; C. T. Driscoll, of Connecticut, and Thomas E. Noonan, of Rhode Island. It was issued January 1, 1872.

On the day fixed the delegates attended Mass at the Cathedral, Rev. Edward McColgan being celebrant, and Rev. James McDevitt making the opening address. He reminded them that they met in the oldest diocese of the country to inaugurate this great work. They must work on a strictly Catholic basis, discard all political considerations or means, and labor for the amelioration of the victims of intemperance through religious principles only.

The first telegram, a greeting to the new association, came from Pittston, Pennsylvania, signed by John Collier, of the Father Mathew Total Abstinence Benevolent Society, "in the name of 350 Catholic temperance men." It was answered by Father McDevitt, "in the name of the representatives of 350,000 Catholic temperance men."

All priests present, whether delegates or not, were entitled to vote at the convention.

HISTORY OF THE C. T. A. U. OF AMERICA.

The Committee on Permanent Organization submitted the names of Rev. James McDevitt for President; Rev. Edward McColgan, of Baltimore, and Rev. Patrick Byrne, of Camden, New Jersey, for Vice-Presidents; B. J. O'Driscoll, of Washington, D. C., for Secretary; Thomas F. Grady, of New York, and M. K. Walsh, of Baltimore, for Assistant Secretaries; and James D. Howley, of Philadelphia, for Sergeant-at-Arms.

The following is the first letter of a Bishop to the Catholic Total Abstinence Union of America:

"EPISCOPAL RESIDENCE, BALTIMORE,

"Feb. 22, 1872.

"GENTLEMEN: I am very thankful for your kind invitation to attend your meeting now being held at Raine's Hall. I would esteem it a privilege as well as a great pleasure to comply with the invitation, but as I am about to return to Richmond I regret my inability to attend. I take this occasion of expressing my heartfelt sympathy in the noble cause in which you are engaged, and I pray that the Giver of all good gifts may crown your efforts in the beneficial cause of Temperance with the most abundant blessings.

"I am, gentlemen, yours faithfully in Christ,

"JAMES GIBBONS,

"Vicar Apostolic, North Carolina."

Rev. John J. Keane, afterwards Archbishop, chairman, read the resolutions, which make the platform, as it were, of the organization, and were submitted by the committee to the "Chairman of the Convention of the National Temperance Union of the United States."

1. They recognized the advisability of a permanent National Temperance Union for the furtherance of the cause. 2. It is neither intended nor desired that such Union should conflict with nor be a substitute for the "Irish National Union of Catholic Beneficial Societies," which held its Third Annual Convention, October, 1871, at Louisville, Kentucky. 3. State Unions are very important and are recommended. 4. Juvenile Societies, "as far as consistent with law," are powerful auxiliaries. 5. The various Catholic Total Abstinence Societies in cities should try and have central meeting halls, reading rooms, lectures, etc. Individual societies to do likewise, if possible. 6. Politics to be excluded from deliberations. 7. "*Resolved*, That this Convention, though not deeming it expedient to take part in any political or legislative agitation, in reference to 'Prohibitory Liquor Laws,' recognize, however, the great good that would accrue from the suppression of public drinking-places, and from such legislation as would restrain the manufacture of intoxicating liquors within bounds consistent with public morality, and will gladly hail such legislation whenever the proper authorities may grant it." 8. We sympathize with Our Holy Father in the persecution of the Head of the Church. 9. We mourn the loss of Archbishop Martin Spalding. 10. Thanks are rendered to the Fathers of the Plenary Council of 1866, who, in the Council and out of it, so earnestly blessed the cause of Total Abstinence and the Total Abstinence So-

cieties ; to the clergy also, to whose labors this wonderful success of the Temperance Cause is in so great a degree due.

The following decree (No. 470, October 21, 1866, of the II Plenary Council) was added on motion of Martin I. J. Griffin, of Philadelphia :

"Since the most frightful scandals owe their origin to excess in drinking, we exhort pastors, and we beseech them, for the love of Jesus Christ, to labor with all possible care and energy for the extirpation of the vice of drunkenness. To this end we consider most praiseworthy the zeal of those faithful children of the Church who, the more surely to avoid all danger of excess, pledge themselves to Total Abstinence. They who band together in temperance societies for mutual encouragement in the good cause ought to make use especially of those means which Christ our Lord has left in His Church for the correction of man's vices and the strengthening of his weakness. Hence, by prayer, the frequent reception of the sacraments, and other works of piety, they would obtain for themselves the Divine assistance, not putting their trust in their own resolutions or their own strength, but in God, without whom human efforts can avail nothing."

The adoption* of a name for the movement caused considerable discussion. Some wanted it called "The Catholic Total Abstinence Union of the United States." But as societies in Canada wished to join, the word "America" was substituted.

The badge of membership, now so familiar to those participating in the work, was adopted. It bears the Cross, with on either side a sprig of shamrock.

The following were chosen as the Executive Council for the ensuing year: President, Rev. James McDevitt, Washington, D. C.; First Vice-President, J. J. Flanagan, of Utica, New York; Second Vice-President, C. C. Prendergast, of Savannah, Georgia; Recording Secretary, B. J. O'Driscoll, of Washington, D. C.; Financial Secretary, Thomas F. Grady, of New York; Treasurer, J. W. O'Brien, of Jersey City, New Jersey; and Sergeant-at-Arms, James D. Howley, of Philadelphia, Pennsylvania.

The Constitution and By-Laws of the Union were referred to the ecclesiastical authorities of the Archdiocese of Baltimore for their approval.

An "Address to the Catholics of America" was issued. It set forth the aim of the National Temperance Convention, and asked the aid of the faithful. It said:

"Our motto is 'Moral Suasion.' With prohibitory laws, restrictive license systems, and special legislation against drunkenness, we have nothing whatever to do. . . . There is blended with our proposed plan of organization the attractive feature of mutual relief. Thus, Temperance and Benevolence go hand in hand. Will the Catholic community of every parish in America, headed by its pastor, at once establish a Temperance Society . . . form a State Union and ally itself with the grand Central Union, founded by this Convention? From the language of the recent pastoral addresses of the Episcopacy against the vice of Intemperance we hope and believe so . . . and appeal to you all to aid us in planting the beautiful banner of Temperance in every Catholic household on our continent."

SECOND ANNUAL CONVENTION.

Cleveland, Ohio, October 10-11, 1872.

President, Rev. James McDevitt, Washington, D. C.; Vice-President, Robert Wilson, New York City, New York; Secretary, Benedict J. O'Driscoll, Washington, D. C.; Treasurer, Thomas E. Noonan, Providence, Rhode Island; Sergeant-at-Arms, J. D. Howley, Philadelphia, Pennsylvania.

There was great enthusiasm for Father McDevitt, whose attempt to decline re-election was greeted with "almost deafening applause," and the vote of the convention was without division cast for him.

Telegrams showed that the distant members expected a great deal from the convention to help them in their tremendous conflict with the forces of Intemperance.

The members of every society were urged to wear the badge of the Union constantly, and to literally "practice what is laid down in the constitution about religious exercises." The office of Second Vice-President was abolished; a single Secretary was substituted for several; and the admission fee of societies was raised to five dollars.

Although there were fourteen States represented at this convention, the reports as to the aggregate membership are unsatisfactory, and, therefore, a compilation of the number enrolled at this period is not possible. But it is evident from the enthusiasm displayed by those in attendance at the convention that the spirit of total abstinence was growing stronger.

A feature of the reports was the reference to the organization of bands of music and cadet companies, and the establishment of reading rooms, libraries, etc., with parades, mass meetings, lectures, etc. St. Joseph's Society, of Nashville, Tennessee, an organization of about one hundred members, reported a fund of two thousand five hundred dollars, a fine set of silver band instruments, and a library of six hundred volumes.

The Catholic newspapers throughout the land were publishing temperance news to a greater extent than heretofore, and many of them had introduced a "Temperance Column."

The resolutions proposed a committee of three to devise measures for carrying out the provisions of the constitution relative to the association of prayer in honor of the Sacred Thirst and Agony of Jesus. They expressed sympathy with the Pope and with the Jesuits expelled from Germany. They extended congratulations to the Irish Catholic Benevolent Union on the spread of the temperance movement in the ranks of that body.

An address, signed by twelve priests, including Father McDevitt as chairman, was sent to the "Most Rev. Archbishops, Right Rev. Bishops, Very Rev. and Rev. Brethren of the Clergy" asking their "blessing and co-operation," returning thanks for the interest manifested, and hoping for a continuance of their good will and of their benediction. They were endeavoring to extirpate the sad effects of intemperance, but what could they do unless assisted by Almighty God and by the ecclesiastical authorities. Especial attention was called to the "Association of prayer in honor of the sacred thirst of Our Lord to suppress intemperance." And finally, an appeal was made to the Reverend Clergy to establish parochial temperance societies, as experience had proven that such societies, founded on truly Catholic principles, are great auxiliaries in every undertaking.

An address to their "Fellow-Catholics of America" was also sent out, setting forth "with more than ordinary feelings of pride and gratification at our progress," the "objects, hopes and aspirations" of the Catholic Total Abstinence Union of America.

THIRD ANNUAL CONVENTION.

New York, October 8-9, 1873.

President, Very Rev. Patrick Byrne, Trenton, New Jersey; First Vice-President, Rev. John Ireland (afterwards Archbishop), St. Paul, Minnesota; Second Vice-President, Rev. F. X. Michaud, St. Johns, New Brunswick; Secretary, James W. O'Brien, New York City, New York; Treasurer, Thomas B. McCormick, Providence, Rhode Island; Sergeant-at-Arms, Timothy B. Crowley, Nashau, New Hampshire.

It will be noticed that Archbishop Ireland, the "apostle of temperance in the Northwest," who has done so much for the cause of Catholic Total Abstinence during the past thirty-six years, is first mentioned in the proceedings of this convention.

An address was issued to the Holy Father, expressing attachment, admiration and sympathy, and asking the blessing of Holy Church through its Supreme Pontiff. One was sent out also to the Catholics of America and to the Catholics of Ireland, announcing gratifying progress and asking hearty co-operation, as well as suggesting to all societies the immense advantage of libraries, reading rooms and temperance bands.

A cablegram was sent to Pius IX with greeting and asking blessing. The answer came the same day, October 11, 1873:

"The Holy Father returns thanks and from his heart blesses this Union."

The constitution now for the third time set forth as the means for attaining the end of the Union: "1st, The practice of our holy religion by all members individually. 2d, The influence upon our co-religionists of good example and kind persuasion on the part of members and their observance of the maxims laid down for our guidance by the Reverend Clergy. 3d, Our connection with the Association of Prayer in honor of the Sacred Thirst and Agony of Jesus."

A form of pledge was adopted:

"Each Society connected with the Union shall require all applicants for admission to take the following pledge, if the pastor approve:

"I promise, with the Divine assistance and in honor of the Sacred Thirst and Agony of Our Saviour, to abstain from all intoxicating drinks; to prevent as much as possible, by advice and example, the sin of intemperance in others, and to discountenance the drinking customs of society."

The movement throughout the country was progressing beyond expectation. Attention was directed to the necessity for promoting the interests of immigrants landing on our shores. This is the first suggestion we meet of the most useful Mission of the

Holy Rosary at Castle Garden, New York, and no doubt stimulated the Philadelphia Union to establish an immigration agent at that port.

A resolution was adopted relative to the death of James D. Howley, of Philadelphia, "one of the most earnest advocates of the Total Abstinence cause," and "one of the most upright and estimable citizens." Resolutions were also approved regarding the reading of the names of deceased members before the Mass at the annual meeting, recognizing the eminent services of Rev. Thomas N. Burke, O. P., and recommending a grand celebration at Philadelphia on July 4, 1876, the occasion of the Centennial celebration of the signing of the Declaration of Independence.

A resolution was adopted approving the suggestion to erect a grand fountain in Fairmount Park, Philadelphia, as a testimony to the patriotic feeling of the Catholic Total Abstainers all over the United States, the fountain to be dedicated during the Centennial Exhibition in 1876.

The reports from the various State Unions showed steady gains in the membership. Many societies had costly regalia; some had fine halls.

FOURTH ANNUAL CONVENTION.

Chicago, Ill., October 7-8, 1874.

President, Very Rev. Patrick Byrne, Trenton, New Jersey; First Vice-President, Rev. John Ireland, St. Paul, Minnesota; Second Vice-President, Rev. Joseph F. X. Michaud, St. Johns, New Brunswick; Secretary, James W. O'Brien, New York City, New York; Treasurer, Thomas B. McCormick, Providence, Rhode Island; Sergeant-at-Arms, Timothy B. Crowley, Nashua, New Hampshire.

The reports presented at this time indicated progress beyond the hopes of the most sanguine. Ireland's great Cardinal Cullen, among many of the most eminent dignitaries of the Church, had recognized the movement in this country. From every city, village and hamlet tokens of esteem and confidence and hundreds of applications for admission had come. The necessity of emphasizing the Catholic feature of the organization and its connection with the Association of Prayer in honor of the Sacred Thirst and Agony of Jesus was insisted upon.

One gratifying result of the growing temperance sentiment in this country was the exceedingly creditable reformation in the celebration of St. Patrick's Day.

Most Rev. J. B. Purcell was the first Bishop reported as being a total abstainer. He was a member of the Cathedral Society of Cincinnati. He asked the members to bear in mind that they needed the Grace of God, secured by the frequent use of the Sacraments, in order to succeed in their heroic purpose. "Having enjoyed, thank God, very fine health for the ten years when I was totally abstinent, though doing my day's work in the vineyard in former days, now I can, though a teetotaler once more, work with as little inconvenience as ever."

The effect of this human, lovable, divinely charitable letter was intense, and an affectionate salutation was returned to the most reverend member.

An endeavor was made to commit the Union to the enterprise of building the Centennial Temperance Fountain for 1876 at Philadelphia, but this convention interpreted the Centennial Resolution of the Third Annual Convention to mean that "encouragement is accorded the enterprise, and expresses gratification at seeing the various societies subscribe towards the undertaking as they may feel disposed."

Philadelphia Union had reported having raised several thousand dollars for the Fountain.

An "Address to the Catholics of America" was adopted, in which it was declared that the Catholic Total Abstinence Union of America was widespread over the continent. One hundred thousand copies of this address were circulated.

An "Address to the Catholics of Ireland" claimed "a grand cold-water army in the United States, 100,000 strong, . . . with the emblem of salvation our sign of victory, with the Harp of Erin on our banners."

An engrossed copy of the following beautiful address was sent to Cardinal Manning and his Total Abstinence League:

"The Total Abstinence Union of America, in convention assembled, greet your Grace with the warmest love, gratitude and admiration for your noble stand and powerful advocacy in the blessed cause of total abstinence. We thank your Grace for the wise counsel, true principles and the cheering encouragement that your words and examples have conveyed to the members of our Union. Working in the holy cause of temperance for our own benefit and the good of society, our hopes have been strengthened and our path brightened by the blessing of our Holy Mother the Church, conveyed to us in the Apostolic Benediction of our Holy Father, Pius IX, as also by that of so many illustrious prelates. Among these Apostolic names we are proud to number the worthy successor of the eminent Cardinal Wiseman, and assure your Grace that among our most precious memories will be the recollection of the kindly words that have been wafted from Westminster to America.

"We hail your Grace and extend the hand of fellowship and brotherhood to the members of your Total Abstinence League. Recognizing the truth of the motto, 'in union there is strength,' we are banded together throughout North America. We would, then, wish that our Union may cross the Atlantic and be strengthened by the membership of the societies which are carrying the banner of temperance in the Old World. We trust, illustrious and beloved Prelate, that not many years will have sped down the stream of time

HISTORY OF THE C. T. A. U. OF AMERICA.

before the Old and New Worlds can extend their hands and embrace, not only as friends working in a common cause, but as brothers laboring together in a widespread and permanent Total Abstinence Union, encouraged and directed by the prelates of our Holy Church. We trust your Grace will, if you see fit, give this your kindly and wise consideration.

"The representatives of one hundred thousand Total Abstinence men, assembled in Chicago in their Fourth Annual Convention, again greet your Grace, and hail as brothers the members of your Total Abstinence League. We bid them Godspeed, and cheer them onward for our sake, for their sake, for the sake of society, and for the sake of our holy religion. And, illustrious Prelate and beloved Father, nothing would give us more pleasure and encouragement than to have His Grace, Archbishop Manning, among our honorary members. Hoping that we may soon hail your illustrious name upon our rolls, we have the honor and the pleasure to sign ourselves your humble and devoted servants.*

(Signed) "AUG. BESSONIES and others in the name of
the C. T. A. U. of America."

A very striking act of the convention was its suggestion that a Committee on Immigration be established in every city where there is a Total Abstinence Society, the object of such committee being to receive and aid immigrants from Ireland in every possible way.

*See reply, page 50.

FIFTH ANNUAL CONVENTION.

Cincinnati, Ohio, October 6-7, 1875.

President, Very Rev. Patrick Byrne, Trenton, New Jersey; First Vice-President, Rev. J. B. Cotter, Winona, Minnesota; Second Vice-President, Rev. Joseph F. X. Michaud, St. Johns, New Brunswick; Secretary, James W. O'Brien, New York City, New York; Treasurer, Thomas B. McCormick, Providence, Rhode Island; Sergeant-at-Arms, Timothy B. Crowley, Nashau, New Hampshire.

This convention was signalized by the masterful discourse delivered by the Most Rev. Archbishop Purcell, of Cincinnati. He said in part:

"Why should Christian men detest intemperance? Because it is a sin, and one of the seven deadly sins. Because it is a sin which urges to the commission of every sin. There are four virtues termed cardinal virtues—Prudence, Temperance, Justice, Fortitude. None of these can the drunkard practice; every one of these does the drunkard outrage. His prudence avails him less than the instinct of the brute. He casts away the sceptre of reason which the Creator gave him as the character of his superiority over all animate and inanimate creatures in the sublunary world. He acts like a god; he speaks like a fool. He is utterly incapable of taking care of himself; he is the helpless prey of whoever or whatever chooses to attack him. To whom can the drunkard be

just? Not to himself, whose most sacred rights he ignores, he violates, whom he deprives of his rights, his prerogatives, his position in society, his birthright, his manhood. Not to his wife, his children, his family, his landlord, his merchant, his grocer, his doctor, his tailor, his church, his friends, his country—to all of whom the drunkard is a disgrace.

“St. Peter tells us (2d Peter, II chap., 17 and 18), that ‘By whomsoever or whatsoever a man is overcome, to the same he is a slave.’ And what giant is more inexorable than intemperance? But we do say to those who idly fear that they will die if they abstain, depend on it, Temperance, Abstinence, Total Abstinence never killed any one; but who can count the millions on millions whom strong drink has destroyed? In truth, the greatest number of those who have lived since the flood to eighty and one hundred years were to be found among the hermits, the followers of the desert, and the austere religious orders of the present. Temperance, total abstinence, does not abridge, but it lengthens human life. Longevity, cheerfulness and green old age are the reward of a life free from all excess.”

The following extract from President Byrne’s annual address will show the position assumed by the Executive Council regarding the Fountain to be erected in Fairmount Park, Philadelphia, on the occasion of the celebration of the Centennial of the Declaration of Independence:

“There is one matter more which I desire to place before you. If it is not strictly within the sphere of conventional action, yet it is of marked importance to the Union of America. I refer to the Centennial Fountain, which in honor of total abstinence the Union of Philadelphia resolved to erect, under the auspices of the Union of America, and to unveil

July 4, 1876. Owing to a difference of judgment regarding the propriety of the Union of America constitutionally devoting itself to works of this kind, the ardor of many of our societies has been chilled and the importance of undertakings, apart from constitutional consideration, has been completely overslaughed. Yet notwithstanding these discouragements, the Philadelphia Union has proceeded with the work, and, while bearing thus far the entire burden of erecting the fountain, has never taken one step to deprive this Union of the eclat which must attend its completion. Such generosity ought not to be ignored, nor should the Union of America (constitutional difficulties having been adjusted) fail to assume its share of the cost, whereas it shall have the lion's share in the glory of erecting this noble memorial. Your wisdom, then, will devise means to meet the emergency, to arouse the ardor of the societies, and to provide such funds as shall amply aid the Philadelphia Union to complete the Centennial Fountain. I would respectfully suggest that each member of our adult societies should pay towards this object fifty cents, and each member of our cadet societies, twenty-five cents. This sum, I think, will cover the expense and not be oppressive to any one. This money should be collected and forwarded to the Treasurer of the Centennial Fountain Fund, or to such other persons as the Philadelphia Union may designate, before February, 1876. In addition, the great cause of Total Abstinence and the dignity of the Union demand that delegations from all our societies be present at the opening of this Grand Fountain, and its dedication to the public service on the centennial of America's independence."

This monument was to represent Moses striking the rock, and statues of Father Mathew, the great Apostle of Temperance, of Father John Carroll, the patriot

priest of the Revolution; of Commodore John Barry, the Father of the American Navy; and of Charles Carroll, of Carrollton, the Signer of the Declaration of Independence, were to surround the base. It was suggested that the five hundred societies belonging to the Union raise one dollar per member to help the Philadelphia societies towards defraying the expense, which was from forty-two to forty-five thousand dollars. As three successive conventions had warmly recommended the project, it was only fair and just to take it up and push it through. Some few societies outside the Centennial City had sent on money, in all amounting to but \$569.97, while the Philadelphia Union had itself raised over \$11,000. The members were urged to complete this the grandest monument erected by any general organization on the American continent.

A dispatch to the Pope brought this reply:

"The Holy Father receives with great pleasure your most affectionate expression towards him, and grants his benediction to the delegates and the Catholic Total Abstinence Union of America.

"J. CARD. ANTONELLI."

Congratulations were sent to Bishop Ireland on his elevation to the episcopate, a mark of the august approbation of the Holy Father conferred on Our First Vice-President, to whose zeal and devotion the Union owed so much.

Monsignor Roncetti, who came to this country as bearer of the Cardinal's Hat to Archbishop McCloskey,

of New York, replied to the committee who bore the Address of the Fourth Annual Convention to the Holy Father, as follows:

"I accept with pleasure the honorable commission that you devolve upon me of presenting to the Holy Father the eloquent and touching address of the convention of the Catholic Total Abstinence Union of America. I have heard with delight the accounts given in the remarks of your Very Reverend President, and in the address of the Pope, of the great and good work that you have already done in the holy cause of the Christian virtue of Temperance in staying the ravages of the foul monster of intemperance and the cheering hope of still greater good of which all this gives promise. Yet the good works of your societies and their imposing numbers in various parts of the country are not to me entirely a new thing. In the city of Chicago, the place of your recent convention, while I was the guest of the venerable Bishop of that See, of whom your address makes so honorable mention, I was enabled by him to see something of the numbers of your temperance hosts, and to learn from him some account of their good works. But particularly in the great city of Philadelphia, on the occasion of the conferring of the pallium on the new Archbishop, of which I had the honor to be the bearer, was I surprised and consoled beyond measure at the magnificent display of some fifteen thousand members of your Temperance Union, who were marshalled with their banners and standards to do honor to the new Archbishop, but most of all to the See of Peter, the illustrious present Pontiff, and even the humble person who had the honor to be his Ablegate.

"I congratulate you most earnestly upon your being banded together in so admirable a cause, and I should be but too happy if any word of mine could give new impulses to your

zeal. I regard you workers for temperance as Apostolic men. This, your Total Abstinence movement, is engaged in a providential movement, for you are powerfully contributing to carry out what seems plainly to me to be the design of Providence in the formation of this mighty continent, and in the placing upon it of this wondrous people. God has done great things for this favored America in the order of nature and in the order of Grace. He has given to this people no ordinary gifts of talent and of energy, and he must in His wise order demand great things of them. It is the wont of the enemy of all good to strive hardest to mar most the fairest works of God. He finds for so foul a design a most ready instrument in the vice of intemperance. How noble, then, is your work in co-operation with Providence in preserving unclouded the gifts of spirit and unimpaired the physical energies that God has given to this people certainly that they may do His purposes!

"Go on, then; prosper and increase in your holy work. And no small part of the pleasure that it will give me to present your address to the Chief Shepherd of Christ's fold will be that it gives me the opportunity, of which I shall not fail to avail myself, and to tell him what I myself, during my stay in your great country, have learned of your objects and your success, and to add my poor prayers to that of your address that the Holy Father would bless these worthy ecclesiastics in all the labors of their charge; would bless these worthy laymen, their homes, their families, and whatever may be dear to them; but that most of all would bless the work of all for temperance and hasten its perfect triumph by his powerful benediction."

Steps were taken to have the Catholic Total Abstinence Union recognized at Rome as a Confraternity of the Church.

A resolution to donate five hundred dollars to the Centennial Fountain project failed to pass, but one offering one hundred dollars for the best essay on Temperance was adopted. Other resolutions expressed sympathy with Pius IX; condemned materialism; recommended Communion in a body four times a year; urged establishment of Total Abstinence Societies in every parish, and the encouragement of existing ones, as well as the getting up of lectures, rallies, libraries, etc.; praised the Life Insurance feature in some of the societies; recommended the *C. T. A. Union* of New York and such other papers as advocate the Cause; thanked the Papal Ablegate; referred to Bishop Ireland as the "Father Mathew of the West," as well as to Archbishop Purcell, the "Patriarch of the West," who, with Bishop Toebbe, was thanked for his presence at the convention. The Centennial Fountain, it was hoped, would be aided by the individual societies, who were besought to send full delegations for the parade of July 4, 1876.

SIXTH ANNUAL CONVENTION.

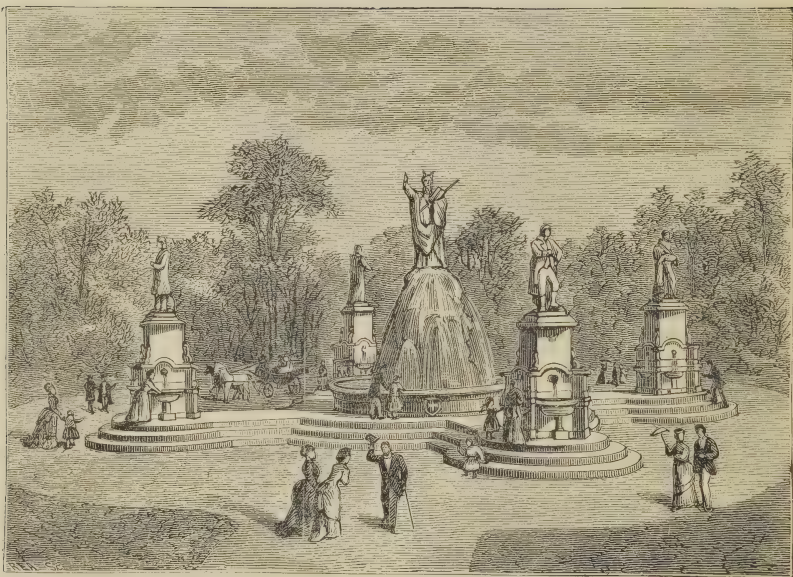
Philadelphia, Pa., July 4-7, 1876.

Spiritual Director, Very Rev. John Ireland, St. Paul, Minnesota; President, Rev. Joseph B. Cotter, Winona, Minnesota; First Vice-President, Rev. Hugh Roe O'Donnell, Boston, Massachusetts; Second Vice-President, Rev. A. R. Sidley, Ohio; Secretary, C. M. McCarthy, St. Paul, Minnesota; Treasurer, Alexander Patton, New York City, New York.

A prominent feature of the ceremonies incident to this convention was the imposing procession of the Total Abstinence Societies of Philadelphia and vicinity, which was also participated in by delegations representing every section of this country. It took place on July 4, 1876.

The procession moved direct to the Centennial Exposition grounds to assist at the dedication of the Fountain erected by the Union to commemorate the one hundredth anniversary of American Independence.

The fountain is situated in West Fairmount Park. It consists, first, of rock work rising in the centre of a large basin; on the summit of the rock work stands a large statue of Moses, the great law-giver, and on pedestals at each corner stand statues of Archbishop



CENTENNIAL, FOUNTAIN, FAIRMOUNT PARK, PHILA

Carroll, Commodore Barry, Father Mathew, and Charles Carroll of Carrollton.

These pedestals rise at some distance from the basin and the rock work. From sixteen lions' mouths, one on each of the four sides of these pedestals, pour forth streams of refreshing water.

DEDICATION CEREMONIES.

Dean Byrne, President of the National Union, opened the proceedings, saying that they were assembled on this Centenary of the Declaration of Independence to dedicate the monument offered by the Catholic Total Abstinence Union of America to commemorate Civil and Religious Liberty. "Catholics had been the first to establish in Maryland that Liberty in this country, and had fought for it in '76. . . . We will now unveil the statue of Saucy Jack Barry, Father of the American Navy, half Irishman, half Yankee."

John H. Campbell, President of the Philadelphia Catholic Total Abstinence Union, said: "This monument is a testimony to the patriotic feeling of the Catholic total abstainers all over the United States. There is money in it from every State. Philadelphia began it, but now turns it over to the Catholic Total Abstinence Union of America."

Dr. Michael O'Hara, chairman of the Centennial Committee, and "Father of the Fountain," came forward with the spade in his hand, wherewith one year before he had turned its first sod. He said:

"We honor the self-sacrifice of the heroes of '76, but we remember that men

'May rise on stepping-stones

Of their dead selves to higher things,'

and in the midst of the World's Exposition of material force, we celebrate and consecrate the greatest need of nations, *moral force*. The kind of men the country turns out, these are the tests of its civilization."

He thanked all who had taken part in the work, the Archbishop and Clergy, "Old Ireland," the officers and members of the local union, the working committee under John A. Daly and Charles S. Keyser. He hoped that not only every society but every individual in the Catholic Total Abstinence Union of America would have a share in this monument.

John Lee Carroll, Governor of Maryland, and great-grandson of Charles Carroll, of Carrollton, then spoke. He acknowledged the recognition given to Maryland, and thought the whole country was indebted to the Catholic Total Abstinence Union for this splendid monument to patriotism. He was here to-day to help in honoring the memory of one of his ancestors, a Catholic, as he himself was, and one of those who signed the Declaration in this city July 4, 1776.

Governor Carroll then, assisted by Charles S. Keyser, of Philadelphia, turned on the water, and everybody struggled to get a drink of it. Those who could not do otherwise dipped their hands in it, while many got only the spray dashed over them by the wind.

Rev. James O'Reilly, Spiritual Director of the Philadelphia Union, said:

"At the close of the first century of the republic the Spirit of God stirred up within the Catholic Church in the United States, the first united public movement against Intemperance, which, blessed by the Church, has within five years from its organization brought over one hundred thousand to take the Total Abstinence Pledge, and now, as a public testimonial of gratitude for blessings enjoyed, not only as American citizens, as American Catholics, but as American Catholic Temperance men, on this 4th day of July, 1876, dedicates this great Temperance Fountain in the public park of Philadelphia. 'O God, by whose word all things are made holy, give Thy blessing to this fountain, and grant that whosoever will make use of it with thanksgiving, according to Thy will and Thy law, may, through the invocation of Thy Holy Name, receive from Thee health of body and spiritual protection, through Christ our Lord. Amen.'"

The National Union was now in an exceedingly healthy condition. The roll of societies had increased and the treasury was ample. The Union stood excellently well in the esteem of the episcopate and clergy, as well as in that of the laity. All the fears and misgivings had turned out in vain, and to-day it stood where it had not heretofore been hoped to see it. A uniformity of the wording of the Pledge and its duration was insisted upon, as well as the spiritual duties of the members, and the security of the transfer system by which persons are passed from one society to another. Measures were taken for the payment of what was due on the Centennial Fountain.

During the past three years 317 societies had joined the Union, and only 18 had left it, six of these for local reasons, and twelve had disbanded. There were now nearly 600 societies in the Union.

This convention was unique in having present at its sessions a body of American Indian total abstainers. Attention was drawn to the fact that they were civilized and worshippers of the True God, and that they loved their priests. There were two thousand Indian Catholic total abstainers in Oregon who would not allow liquor into their settlements. Measures were taken for admitting the Indians into the Union.

An address to the Pope saluted him on the Centennial of that Liberty which gave him cause to thank God not long previously for the freedom with which he could exercise his high office in this Republic. The total abstainers were engaged in propagating a cardinal virtue, and to whom should they go for a blessing on their work but to the Vicar of Christ? They sympathized with him in his sufferings, but had firm hope in the Divine care of the Church. His blessing had prospered them thus far; they asked it once again.

The resolutions expressed the obligations under which the Union lay to the American hierarchy for their encouragement and support by word and example, advocated parochial schools; recommended all Catholic papers that advocated the cause; urged the appointment of official organizers of Total Abstinence societies in the various districts; suggested that a prize of

one hundred dollars be offered for the best essay, Catholic in tone, on Total Abstinence; endorsed the recommendation of the Cincinnati convention relative to the Philadelphia Immigrants' Aid Society; cordially endorsed "the great colonization scheme of Bishop Ireland, of Minnesota," and saw "in this scheme the best hope for the welfare of our people both spiritual and temporal;" urged the local unions to spread this idea in order that the people in the large and crowded cities might get homes for their families, a true interest in the country, and rise above being "hewers of wood and drawers of water;" earnestly appealed to the local unions to pay their quota towards the completion of the Fountain; thanked the Philadelphia Union and Societies for the "princely reception and entertainment."

The question of admitting the "Woman's Catholic Temperance Society" into the National Union was referred to an investigating committee.

SEVENTH ANNUAL CONVENTION.

Buffalo, N. Y., August 29-30, 1877.

Spiritual Director, Very Rev. John Ireland, St. Paul, Minnesota; President, Rev. Joseph B. Cotter, Winona, Minnesota; First Vice-President, Rev. Hugh Roe O'Donnell, Boston, Massachusetts; Second Vice-President, Rev. A. R. Sidley, Ohio; Secretary, C. M. McCarthy, St. Paul, Minnesota; Treasurer, Alexander Patton, New York City, New York.

A falling off in the per capita membership reported at this time was accounted for by the "dull times" and by the "consoling fact that in our Catholic communities total abstinence has become the rule and drinking the exception, so that many do not find it necessary to join the societies."

An amendment forbidding votes by proxy was rejected, as it was held that "mechanics, laborers and men of moderate means were and are to be our main reliance," and they cannot always send representatives.

The benefit of transfer certificates was extended to emigrants pledged before coming to this country. Irish emigrants were distinctly referred to in the speeches, and indeed the By-Laws, Article VII, had distinct regard to Ireland, and other countries were not named.

The entire organization was in the main Irish, although some delegates were not of that race, nor even some societies, as for instance the Anglo-Americans in Kentucky, the Americans (called Indians) in Wisconsin, etc.

Now for the first time mention is made of "ladies' societies," two societies with one hundred and fifty members in Davis County, Kentucky, being composed entirely of women, and St. Mary's Society, of Louisville, Kentucky, having twenty honorary members who were women.

An attempt was made to burden the Union with the debt due on the Centennial Fountain, amounting to \$7,000. The Philadelphia societies had paid \$37,000, the rest of the country \$11,000.

A forceful address delivered by Right Rev. Bishop Ryan, of Buffalo, contained words of encouragement. He began by quoting from the Second Plenary Council of Baltimore in reference to the sacerdotal zeal which should animate the priesthood of America towards the total abstinence movements as follows:

"Let them (the pastors of the Church) frequently admonish their flocks to avoid taverns, and let them refuse the Sacraments to tavernkeepers who encourage intemperate drinking, especially on Sundays. As excessive drinking produces frightful scandals we exhort pastors, and implore them, through the bowels of Jesus Christ, to make every possible effort to exterminate the vice of intemperance. We therefore praise the zeal of the faithful who, in order to avoid

HISTORY OF THE C. T. A. U. OF AMERICA.

with greater security the danger of excessive drinking, abstain from all intoxicating liquors. They who voluntarily form a society for the purpose of aiding and strengthening each other by mutual good example ought in the first place to make use of the assistance which Christ our Lord left to His church for the correction of human vices and the support of human frailty. They should by prayer, the frequent reception of the Sacraments and other pious exercises, endeavor to obtain Divine assistance. They ought not to trust in themselves or their good resolutions, but in God, without whom human efforts are of no avail."

Continuing the zealous prelate said:

"I believe the National Union of the Catholic Total Abstinence Societies of the United States, with its associate State and Diocesan unions, scattered throughout this broad land, perhaps in every State and diocese of this great country, engaged in one holy and united effort to further a cause that is pre-eminently the cause as well of religion as of society—to repress a vice that is one of the most hateful and most hated of vices, one of the darkest in the dark catalogue of sins, one that is destructive of domestic happiness and an enemy to all public and private morality. No wonder that you should have our countenance and support and encouragement. The whole Church of God would be with them, and the pastors of God's Church would ever give their support and their encouragement.

"Again, I say, brethren, do as much as you can to inspire your various societies with true religious motives and a true Catholic spirit. May God pour down upon you His richest blessings to enable you to do all you ought, and this will be the object of our prayers at the Holy altar."

EIGHTH ANNUAL CONVENTION.

Indianapolis, Ind., August 28-29, 1878.

Spiritual Director, Most Rev. John J. Williams, D.D., Boston, Massachusetts; President, Rev. Hugh Roe O'Donnell, East Cambridge, Massachusetts; First Vice-President, Rev. James E. Mulholland, Philadelphia, Pennsylvania; Second Vice-President, Very Rev. Aug. Bessonies, V.G., Indianapolis, Indiana; Treasurer, Rev. Joseph D. Bowles, Ravenna, Ohio; Secretary, John A. Duggan, Boston, Massachusetts.

Pius IX having in the year 1878 passed to his eternal reward, Leo XIII took up the scepter of authority in the Holy Church.

The following address was sent to the new Pope:

"MOST HOLY FATHER: The Catholic Total Abstinence Union of America, in eighth annual convention assembled, in the city of Indianapolis, Ind., for the first time since your elevation to the chair of Peter, most humbly cast themselves at your feet, and, as children of the Church, most humbly beg to be permitted to join their voice to that of the vast multitude of the faithful that has already gone forth from the uttermost parts of Christendom in testifying their love, veneration and respect for your sacred person, and in thus expressing their filial reverence to the person of Leo, the

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successor of St. Peter, they desire again to express before the world their unfailing devotion and loyalty to the Holy Roman See.

"This Union, most Holy Father, as you may perhaps have already learned, has for its objects the uniting in one body the Catholic societies established in many parishes throughout this country for the suppression of intemperance and the use of intoxicating liquors by requiring their members to entirely abstain from the use of such, and by fervent prayer, the frequent use of the holy sacraments and other good works, to lead holy and pious lives, to strengthen themselves against the temptations of the evil one, and by their heroic example to influence their fellow-man and draw him from the evil of intemperance which is spread throughout the land, bringing desolation to many of our Catholic homes and eternal ruin to countless souls, redeemed by the blood of Jesus Christ. It is a work filled with many trials and beset on many sides by the machinations of Satan. Of ourselves we can do nothing, but rely entirely on the grace of God, on daily prayer and the sacraments of his Holy Church; but above all, at this time, it is most natural for us, your most humble children, to turn to you, the Father of the Faithful, and beseech you be ever mindful of us, to raise your paternal hand to Heaven and extend to us the Apostolic benediction, a blessing most fruitful in every good.

"Moreover, most Holy Father, even in these distant lands, we have heard with much joy that to our sister societies established in Ireland and England for the purpose of Total Abstinence have been granted, through their Eminences the Cardinal-Archbishops of those countries, indulgences and other spiritual favors by the Holy Roman See. Therefore, many of the societies composing this Union have requested the Union of America to most humbly supplicate and petition your Holiness that the same indulgences and spiritual

favours be extended to the societies in the Total Abstinence Union of America as have been already granted to the societies of the aforesaid countries of Ireland and England. Relying on your paternal goodness, we are filled with hope that our cause shall be most fruitful in the salvation of souls in this distant part of the Lord's vineyard."*

A resolution was adopted sympathetic of the death of Pope Pius IX, whose reign was marked by many sacrilegious outrages upon Holy Mother Church, on the part of her enemies. But Leo XIII, who was greeted as a light from heaven,—“Lumen in Coelo,”—was destined through the providence of God to dispel the dark clouds hovering over the Church, and bring the light of a new day to the Kingdom of God on earth.

The relations heretofore existing between the Union and Ireland, as regarded assisting emigrants and promoting the organization of societies or unions, were broadened so as to embrace England and Scotland.

It was decided that ladies' societies should be admitted only as honorary members.

A magnificent silk American banner was presented to St. Mary's, of Terre Haute, for the best display. This was the first instance in the history of the Union that such prize had been given.

The Centennial Fountain was finished and paid for, except \$1,800, which had been subscribed for as stock by local societies of the Philadelphia Union. The entire receipts from all sources were \$54,814.88.

*See reply, page 53.

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In the account of the Fourth Annual Convention will be found an address to the Cardinal Archbishop of Westminster, England, to which the following is his reply:

"TO THE OFFICERS AND MEMBERS OF THE CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA:

"I thank you very heartily for the invitation to be present at your Seventh Annual Convention in the city of Buffalo, and I request you to convey to the Bishop my regret that I cannot have the happiness of coming to his diocese on the 29th of this month. If it were in my power to be with you I would gladly come, but I have been obliged to lay aside all hope of ever seeing your great country.

"When you are assembled in the convention I hope that some one will have the kindness to read these few words of congratulation to the members of the Union. An association of twenty-six dioceses, and one hundred thousand members, with the blessing of our Holy Father upon them, cannot fail to spread and to multiply until a powerful moral authority shall make itself both heard and felt throughout the American Union and the Dominion of Canada. On Sunday night next I will make known to our Catholic League of the Cross for Total Abstinence the words of brotherly sympathy which you have sent to me over the Atlantic. We are bound together in a common work for the salvation of men, women and children and homes from the havoc and wreck which drunkenness is daily extending in the midst of all the prosperity with which America and England are blessed.

"I hope not only that those who have been mastered by intoxicating drink may pledge themselves to Total Abstinence for their own salvation, but that those who are never tempted to excess will gladly lay upon themselves this slight self-denial, as an example, a reparation, and an expiation for the

sins of others. What I say to all, I say especially to fathers and mothers. If children are brought up without knowing the taste of intoxicating drink, they will be almost insensible to temptation and strong to resist it. If the fathers and mothers of the last generation had learned this lesson, the curse of drunkenness would not lie like upon their children at this hour. The homes of our people would, at this day, be full of temperance, purity and peace.

"May the blessings of Almighty God be abundantly poured out upon the Catholic Total Abstinence Union and upon the homes of all its members.

"HENRY EDWARD MANNING,

"Cardinal-Archbishop of Westminster.

"Archbishop's House, Westminster, Aug. 10, 1877."

The Father Mathew Society of Memphis, Tennessee, instead of sending a representative to Indianapolis, had started the Father Mathew Camp to care for yellow fever sufferers, of whom there were hundreds in destitution. Noble priests risked their lives in caring for their stricken brethren. Several of these Christ-like apostles died at their posts in the plague, and Father Mathew's name and the cause he loved were glorified by that yellow fever camp without the walls of Memphis. A committee was appointed to procure aid for the people of Memphis from the societies all over the continent, and an address to this effect was prepared and read.

There were now twenty-six subordinate Unions, all of which had had during the year very successful conventions. Sixteen new societies had joined the Catholic

Total Abstinence Union during the year, making a total of 578. There were besides about 300 others belonging to local unions but not affiliated with the National Union.

The clergy of Ireland in many cases distributed transfer pledge cards to intending emigrants, who on their arrival in America at once sought the fellowship of total abstinence men, and were thus saved from danger or ruin.

NINTH ANNUAL CONVENTION.

Detroit, Mich., September 17-18, 1879.

Spiritual Director, Most Rev. John J. Williams, D.D., Boston, Massachusetts; President, Rev. Hugh Roe O'Donnell, East Cambridge, Massachusetts; First Vice-President, Rev. James E. Mulholland, Philadelphia, Pennsylvania; Second Vice-President, Very Rev. Aug. Bessonies, V.G., Indianapolis, Indiana; Treasurer, Rev. Joseph D. Bowles, Ravenna, Ohio; Secretary, John A. Duggan, Boston, Massachusetts.

The proceedings of this convention were made memorable by the presentation of the following reply to the address sent to Leo XIII by the Eighth Annual Convention.*

"BELOVED SONS, HEALTH AND APOSTOLIC BENECTION.

"The devotedness so tenderly manifested in your letter we have received with that feeling of fatherly affection that best corresponded to your expression of filial love. The nature of your Union, and the zeal with which you strive to provide for the lasting utility and well-being of your fellow-citizens, by earnest prayer, by good works, and the practice of Christian piety, have made this devotedness of yours the more grateful to us. Especially pleasing to us is that noble de-

*See page 47.

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termination of yours to oppose and uproot the baneful vice of drunkenness, and to keep far from yourselves and those united with you all incentive to it; for in the words of the wise man, 'It goeth in pleasantly, but in the end it will bite like a snake, and will spread abroad poison like a basilisk.' Wherefore, with all our heart, we desire that your example and zeal may benefit others, in order to the destroying, or, at least, lessening of the evils which we understand you so properly lament and dread.

"For this same reason have we listened favorably to the prayer you offered, expressing the desire of gaining those spiritual blessings which to other pious associations of a like nature in England and Ireland this Apostolic See has granted. Therefore it is that we transmit to you the accompanying letter, in the form of a brief, from which you will learn the manner in which we have yielded to your desire.

"In conclusion, we beg God to guide your counsels, and to keep among you harmony and unity of soul, for the purpose of fostering and strengthening which you have banded together. As an earnest of Heaven's favor, and an evidence of our fatherly well-wishing upon you and our other beloved sons united with you in this pious covenant, we bestow most lovingly our Apostolic benediction.

"Given at Rome, at St. Peter's, this 10th day of May, 1879, in the second year of our Pontificate.

"LEO, P. P. XIII.

"To our beloved sons of the Committee on Address and others of the Convention of the Catholic Total Abstinence Union of America, assembled in the city of Indianapolis, in the State of Indiana, United States of America: Rev. H. R. O'Donnell, Daniel B. Donovan, Henry Cassidy, Rev. James E. Mulholland, Rev. George L. Willard, Rev. Lewis Deynott, Rev. J. D. Bowles, Rev. James McGolderick.

Committee on Address.

PONTIFICAL BRIEF.

A Pontifical Brief which accompanied the foregoing letter confers many spiritual favors and imparts many indulgencies to the members of the Catholic Total Abstinence Union of America, and the members of all subordinate unions and societies. The brief reads as follows:

"For the perpetual memory of the thing.

"Since, as we have lately learned, in the city of Indianapolis, in the United States of North America, a Catholic Total Abstinence Society, or Pious Union, has been lawfully convened, we, in order that the Union which has proposed to itself an end so commendable and so salutary, may, with God's blessing, day by day, be farther extended and more widely propagated, trusting in the mercy of the omnipotent God, and relying upon the authority of the Holy Apostles Peter and Paul, grant, on the first day of their entrance, a Plenary Indulgence, and remission of all their sins, to all and each of the faithful who in future shall be enrolled as members in the above said Society of Pious Union, if truly penitent and having confessed, they shall have received the Most Holy Sacrament of the Eucharist.

"At the moment of death we grant, also, a Plenary Indulgence, as well of the present each and all members as of those that may in future become members of the said Society or Union, if in like manner they be truly penitent, having confessed their sins and received Holy Communion; or when this cannot be done, if they shall, with sentiments of contrition, call devoutly at least upon the name of Jesus with the lips, or, if this cannot be done, in the heart. In like manner we mercifully grant in the Lord a Plenary Indul-

gence to the same members and to all hereafter to be numbered in the said Society or Union, if truly penitent and having received the Sacraments of Penance and the Eucharist, they shall each year, on the principal feast day of the same Union, to be chosen once for all by the above-named members and approved of by the Bishop, visit with devotion their respective parish churches any time from the first Vespers to sunset of their feast day, and shall there piously pray for the harmony of Christian Princes, for the uprooting of heresies, the conversion of sinners and the exaltation of Holy Mother Church.

"Moreover, in favor of the present and future members of the said Union, who at least, with contrite hearts, shall, on the four days of the year, festival or otherwise, to be designated once for all by the ordinary, visit each his own parish church and there pray as above stated, we grant, in the accustomed form of the church, an Indulgence of Seven Years, and as many quarantines from the penances enjoined upon them, or otherwise, in whatsoever manner by them due, each day that they shall have fulfilled these conditions.

"All and each of these indulgencies, absolutions from sins, remissions of penances, we allow to be applied by way of suffrage, to the souls of the faithful who have departed this life in the friendship of God, all things whatsoever to the contrary notwithstanding. We wish these presents to remain in force henceforth forever.

"Given at Rome, at St. Peter's, under the ring of the Fisherman, June X, MDCCCLXXIX, in the second year of our Pontificate.

"For Card. CARAFA DE TRAETTO,

(L. s.)

"D. JACOBINI, *Sub.*"

A thousand copies of the Holy Father's Letter and Brief were ordered printed.

The Feast of St. John Baptist, or the Sunday within its Octave, was appointed the Feast Day of the Union, according to the suggestion of the Pope.

The societies of the Union of America had during the past year contributed to the Memphis yellow fever sufferers the sum of \$5,749.37.

TENTH ANNUAL CONVENTION.

Scranton, Pa., August 4-5, 1880.

Spiritual Director, Most Rev. John J. Williams, D.D., Boston, Massachusetts; President, Rev. Hugh Roe O'Donnell, East Cambridge, Massachusetts; First Vice-President, Rev. James E. Mulholland, Philadelphia, Pennsylvania; Second Vice-President, Very Rev. Aug. Bessonies, V.G., Indianapolis, Indiana; Treasurer, Rev. Joseph D. Bowles, Ravenna, Ohio; Secretary, John A. Duggan, Boston, Massachusetts.

Members of European Catholic total abstinence societies, upon the presentation of good letters of recommendation, were, by an amendment to the Constitution, admitted to membership without the payment of an entrance fee; and while ladies' societies were admitted to active membership, they could only be represented in the National Union by their respective spiritual directors.

The Union at this period was composed of twenty-six subordinate Unions, having six hundred and seventeen affiliated societies, whose estimated membership, it was stated, aggregated 60,000. There were besides thirty-eight detached societies on the roll of the Union.

The Union was apparently holding its own and was flourishing despite a lack of individual effort on the part of members and of enthusiasm by the officers.

The following answer was sent to the letter received from Pope Leo XIII at the previous Convention :

"MOST HOLY FATHER: We, the delegates of the Ninth Annual Convention of the Catholic Total Abstinence Union of America, assembled in the city of Scranton, State of Pennsylvania, send from our filial hearts greeting: Knowing the paternal care and love you bear towards your flock of Jesus Christ, of which happily we form a part, and also the desire you have for the spread of the virtue of Temperance and Total Abstinence, in the preparation of which we have banded together, we feel encouraged to labor more earnestly on account of the blessing and spiritual favors which your Holiness has just conferred upon our National Union. Hence, we have been deputed by the members of the Union, and in the name of sixty thousand of your loyal and loving children, to return to your Holiness our thanks and gratitude for these inestimable favors, and to assure your Holiness of our filial love and devotion to you personally and to the Holy See. Prostrate at your feet, we again ask your blessing upon ourselves individually and upon our National Union.

"Singed in behalf of the delegates assembled,

"JAMES E. MULHOLLAND, and others, in the name of the
C. T. A. U. of A."

The resolutions adopted at this meeting referred to the "complaints, on both sides, of lack of unity in efforts to advance our cause, between pastors and people;" recommended the formation of ladies' total abstinence societies; a Requiem Mass for deceased

members on the second day of the convention; the support of the Catholic press; the formation of union lecture bureaus, etc.

Fathers Bessonies and Bowles were recognized amongst those most renowned in temperance work: the former was hailed as the "Old Wheel-Horse of Temperance in Indiana," the latter as "Ohio's Favorite Son."

ELEVENTH ANNUAL CONVENTION.

Boston, Mass., August 3-4, 1881.

Spiritual Director, Rev. Thomas L. Grace, St. Paul, Minnesota; President, Rev. Joseph B. Cotter, Winona Minnesota; First Vice-President, Rev. P. A. McKenna, Boston, Massachusetts; Second Vice-President, Hon. John Ritchie, St. Johns, New Brunswick; Treasurer, Rev. Joseph D. Bowles, Ravenna, Ohio; Secretary, Philip A. Nolan, Philadelphia, Pennsylvania.

The ladies made a step forward; they were admitted with the understanding that they had now the privilege of selecting any male for delegate, and not their spiritual director only.

A telegram sent to Washington, D. C., expressed the horror of the members at the attempted assassination of President Garfield, and also of sympathy with him and his family.

The resolutions expressed regret for the mortal apathy shown in neglecting to organize Cadet Societies; greeted the rapid progress of the cause amongst the ladies; expressed its approval of the principles of the Irish Land League; condemned the traffic in human souls by pool-playing for drinks; urged upon the mem-

bers to do their best that Catholic inmates of State institutions might be furnished the helps of their religion, which were their right, and that the Indians, too, be allowed to worship God as their conscience dictates; the sanctity of the Lord's Day was to be maintained, especially by restricting the open sale and excessive use of intoxicating drinks.

The total abstinence pledge was administered to the newly-elected officers. This is the first time in the history that it was done.

The Hon. Frederick O. Prince, Mayor of Boston, in his address of welcome, said, among other things:

"The cause you represent has the full and cordial sympathy of Boston, for it is a cause which no party nor sect nor nationality exclusively monopolizes, since it is the cause of humanity. We all endorse the apostrophe of the poet:

"Oh! thou invisible spirit of wine!

If thou hast no name to be known by, let us call thee devil.
Oh! that men should put an enemy into their mouths to steal
away their brains.'"

At Faneuil Hall, Governor Long, of Massachusetts, welcomed the delegates. He said in part:

"The Mayor of Boston has shown you this city's institutions for charitable and correction work. We have such all through the State. But were it not for intemperance none of those institutions would be necessary. . . . Personal example is needed to cure

the terrible evil of intemperance. The law is good, but the law alone is unavailing. What could it do without all the influences of the clergy and temperance organizations? Welcome to Massachusetts! Godspeed your Union!"

TWELFTH ANNUAL CONVENTION.

St. Paul, Minn., August 2-3, 1882.

Spiritual Director, Right Rev. Thomas L. Grace, D.D., St. Paul, Minnesota; President, Rev. Joseph B. Cotter, Winona, Minnesota; General Vice-President, Rev. James M. Cleary, Kenosha, Wisconsin; Treasurer, Rev. Joseph D. Bowles, Ravenna, Ohio; Secretary, Philip A. Nolan, Philadelphia, Pennsylvania.

It was required that every elected officer in the General and Subordinate Unions should subscribe to the total abstinence pledge before taking office.

Bishop Ireland's discourse produced the deepest impression. The orator gave this among other reasons for earnest endeavor: "The native comparative powerlessness of the Irish to resist alcohol;" and this for confidence: "Counting all Catholic total abstinence societies in America, whether connected with our Union or not, we have 100,000 total abstainers."

Continuing, he said:

"Aaron and his sons were commanded by the Lord to abstain from wine and other intoxicating drinks by performing their sacred functions in the tabernacles of the testimony. Samson's mother also was a total abstainer by the inter-

vention of God that her son may possess the marvelous strength which he in time displayed. And John the Baptist deprived himself of wines and liquor of every description that he may be the better prepared for the great mission he was to carry out. The need of the hour is a tidal wave of total abstinence sweeping over the land. The strongest protest possible must be made against intemperance. Would it be made with sufficient force to save the people? This is the vital question for the future of Irishmen in America, and, I might add, for the future of religion."

There was apparently much improvement in discipline consequent on the cutting off by the subordinate Unions of a large number of members for non-payment of dues; but the new members received proved a gain in efficiency. The issue of monthly bulletins served to give full details about the various societies and to keep up zeal in the work. It was claimed that the Union was "no longer an experiment in the opinions of men, but a mighty factor for good in our modern civilization."

Large gains had taken place in Pennsylvania, Philadelphia, Scranton, Brooklyn, St. Paul, and Illinois, and the general condition was better than ever before. There was more earnestness, sincerity, and zeal; the societies were better informed concerning the Union, and a more thorough co-operation with the general officers was shown by subordinate unions and societies.

As a result of this improved discipline we are the better able to present the statistics of the organization, which show that at this period there were affiliated with

the National Union 22 subordinate unions and 24 detached societies; 125 societies had been dropped and 91 admitted during the year, making the present number 591, with 34,441 members, an increase since October 10, 1881, of 77 and 6,695 respectively. The per capita tax list showed that the actual membership never exceeded 35,000, which it reached in 1875, since which time it had been declining till the present year. The figures might be safely put down as follows: 1872, 8,000; 1873, 18,000; 1874, 32,000; 1875, 35,000; 1876, 32,000; 1877, 30,000; 1878, 29,000; 1879, 28,000; 1880, 26,000; 1881, 26,000; 1882, 34,321.

A pamphlet entitled "The Catholic Total Abstinence Union of America: What it is and why you should join it," had been issued to the number of 82,835 copies; besides 13,200 monthly bulletins.

The convention among other things resolved: "That one of the means which we will adopt in future, in order to gain the practical and universal help of hierarchy and priests, will be to take an active and sympathetic interest in everything that concerns the welfare of the Church, to support by word, pen, and pecuniary aid Catholic schools." Catholic newspapers and magazines were to be taken; Catholic Chaplains in the Army and Navy to be secured; the pulpit was invoked to stem the advance of intemperance amongst women and children, etc. "Inasmuch as ours is a religious association, strictly Catholic, we rely wholly upon the efficacy of prayer, the influence of pastors from the pulpit,

and in their private capacity, to suppress drunkenness and forward the cause of total abstinence, and not upon any compulsory means."

Mr. John H. Campbell, of Philadelphia, in a paper on "Organization," claimed that now "at last we have a General Union organized properly." He insisted that the subordinate unions should meet quarterly, or even monthly, so as to know each other better and become imbued with a common spirit, and thus learn to work not for their particular societies so much as for the common cause. Printer's ink should be plentifully used in spreading news, speeches, etc.

THIRTEENTH ANNUAL CONVENTION.

Brooklyn, N. Y., August 1-2, 1883.

Spiritual Director, Most Rev. Michael Heiss, D.D., Archbishop of Milwaukee; President, Rev. James M. Cleary, Kenosha, Wisconsin; Vice-President, Rev. Fred. C. Weichmann, Warsaw, Indiana; Treasurer, Rev. Joseph D. Bowles, Fremont, Ohio; Secretary, Philip A. Nolan, Philadelphia, Pennsylvania.

A marked feature of the opening exercises of this convention was the presence of a large delegation from Philadelphia, comprising five uniformed companies of young men, with bands of music.

The present condition of the National Union "argued greater reasons for thankfulness than any in its history, and warranted the assurance that yet more rapid and vigorous progress might be anticipated." Twenty-three subordinate unions and twenty-eight detached societies were in the Union, among them being one from a Soldiers' Total Abstinence Society at Fort Ellis, Montana. The membership had increased 2,470 during the past year, and was now 36,962. There were now 21 ladies' societies, with 1,320 members; 124,200

copies of Bishop Ireland's address had been circulated.

Notable among the speakers at this convention were Mr. Patrick Egan, of Dublin, Ireland, a member of the Executive Council of Irish National League, and Rev. Walter Elliott, C.S.P., whose appearance for the first time on the platform of the Catholic Total Abstinence Union of America was received with "loud and long-continued applause."

The resolutions referred to "unprincipled men holding office at the good will of liquor dealers;" urged Catholic temperance advocates to perform their civic duties in this connection; recognized the League of the Cross inaugurated at Chicago; recommended the formation of cadet societies; mourned the death of Father "Tom" Burke, who had done so much for temperance; sympathized with the Irish people, "our people," and greeted their great organizations, etc.

There existed at this time total abstinence societies in most of the cities and towns along the Hudson River Valley and the Mohawk as far as Utica—49 in all for New York State. Pennsylvania, however, had 61 in her State Union, besides 78 in and about Philadelphia, and 46 in the Scranton Union. There were 60 societies in the city of Philadelphia itself. St. Michael's, of that city, had 452 adults and 465 cadets on its rolls, and the Cathedral showed 613 adult men, 380 cadets and 127 ladies. St. Charles had 402 men and 103 boys.

FOURTEENTH ANNUAL CONVENTION.

Chicago, Ill., August 6-7, 1884.

Spiritual Director, Most Rev. Michael Heiss, D.D., Milwaukee, Wisconsin; President, Rev. James M. Cleary, Kenosha, Wisconsin; Vice-President, Rev. James F. Malia, Brooklyn, New York; Treasurer, Rev. Joseph D. Bowles, Fremont, Ohio; Secretary, Philip A. Nolan, Philadelphia, Pennsylvania.

Rev. Walter Elliott, C.S.P., of New York, who preached the sermon on the occasion of the opening services, charmed his hearers with his strong, earnest, and intellectual plea, as well as with his simple, manly, witty, popular, convincing style.

The experience of the past fourteen years had ripened the skill of the workers in the Union, and they now looked forward to more hopeful conditions. The work during the past year consisted largely in the establishment of societies of women, which were found to be "valuable auxiliaries to men's societies," and the purchase of halls. It was hoped that soon every parish would have its Catholic Total Abstinence Hall.

There were 30,510 men in the Union, 1,807 women, and 7,574 cadets, making 39,891 in all. New York State had 2,400 persons; Pennsylvania, altogether,

17,000; Brooklyn Union, 918; Boston, 1,983; Baltimore Union, 215; San Francisco, 175, etc.

Archbishop Ryan, of Philadelphia, in a letter to the convention, said: "I approve of the means you employ. Whilst you follow the teachings of Catholic ethics and disavow the fanaticism of prohibition, your organization will effect much healthy and permanent good."

Bishop Keane, of Richmond, bade the members go on "till not a single Catholic drunkard nor a single Catholic liquor-seller remain in our country to bring the blush of shame to the Church's cheek."

A committee was appointed to draft a memorial to the Plenary Council that was to be held in Baltimore later in the year, the purpose of which was to obtain an expression in favor of the total abstinence movement.

The resolutions advocated the following principles: "While recognizing moral suasion as the basis of temperance work, we nevertheless declare our confidence in legal restriction of the liquor traffic as a means to the advancement of that work. We extend recognition to the League of the Cross established in Chicago. . . . We feel grateful to the Fathers of the Holy Cross, Notre Dame, Indiana, for the initiatory steps in the introduction of total abstinence principles among their students in enrolling them in temperance societies, and commend their example in this regard to other educational institutions." They condemned impure and

irreligious publications; regretted that many Catholic newspapers published advertisements sometimes shockingly immoral; endorsed the demand for chaplains in the service; expressed sympathy with the Irish people, "our people," and rejoiced in their success in obtaining their rights, cordially greeting at the same time the great organizations devoted to their welfare.

The convention gratefully appreciated and cordially acknowledged "the prompt action of the President of the United States in rescuing the American College at Rome from seizure by the Italian Government."

A great demonstration, presided over by Archbishop Feehan, was attended by about three thousand persons.

The first speaker was Bishop Ireland, who said, among other things: "We need heroes who will sacrifice themselves for God and for humanity. Christ induced His chosen ones to practice in a heroic degree the virtues he would have them preach to the multitude. Total abstinence is the sublime degree of the virtue of temperance. We are prepared to appeal to just and fair laws in the land, to stem the tide of this torrent of intemperance. How far we should go for the suppression of intemperance I will not now say. I lay down simply the general truth: we should go as far as the salvation of the people may demand."

Archbishop Elder spoke of the power of public opinion in our popular government. "This power is expressed by organizations which aid and back up the legislators and officers of the law, and the Catholic

Total Abstinence Union should help these in the enforcement of the laws directed against intemperance."

Bishop Spalding said: "I of course speak of countries where drunkenness is a national vice, for if I lived in Spain I should not think of practising or preaching total abstinence. But where drunkenness is a national vice, moderate drinking tends to excessive drinking, and to encourage moderate drinking is one way of encouraging drunkenness, and in our country at least, efforts to induce people to drink only wine or beer are not likely to produce good results. . . . So long as saloon-keepers, in defiance of law, sell their wares on Sunday, or at forbidden hours, or to minors and drunkards, so long will all good citizens have the right to employ political means to suppress this illegal traffic, and if other remedies fail, to try what effect prohibition legislation will have."

Bishop Watterson said he was roused to enthusiasm by what he had seen and heard: "All that I have heard this evening I echo heartily to-night to you, and I am going to echo it hereafter."

John H. Campbell, representing Pennsylvania, with its 18,000 Catholic total abstainers, thanked God that the lay delegates of the Catholic Total Abstinence Union had witnessed such a spectacle as that of two of our Archbishops and three of our Bishops publicly standing up for the cause.

FIFTEENTH ANNUAL CONVENTION.

New Haven, Conn., August 5-6, 1885.

Spiritual Director, Most Rev. Michael Heiss, D.D., Milwaukee, Wisconsin; President, Rev. James M. Cleary, Kenosha, Wisconsin; Vice-President, Rev. Thomas J. Conaty, Worcester, Massachusetts; Treasurer, Rev. Joseph D. Bowles, Fremont, Ohio; Secretary, Philip A. Nolan, Philadelphia, Pennsylvania.

The Apostolic Delegate for the Third Plenary Council, Archbishop Gibbons, manifested the warmest sympathy for the total abstinence cause, and appointed a special committee of bishops to review it and to report to the Council. Archbishop Ryan, with Bishops Ireland, Spalding and Keane, were members of the committee.

The Third Plenary Council of Baltimore had issued a mandate to the priests of the country "to induce all of their flocks that may be engaged in the sale of liquor to abandon as soon as they can the dangerous traffic and embrace a more becoming way of making a living."

The announcement of the action of the Council brought forth the following resolution:

"We affirm that nothing has ever more plainly marked the Divine favor for our principles than the approval of the late Plenary Council of Baltimore, as expressed in their pastoral letter. We most heartily thank the fathers of the Council for their encouragement. We hail with joy the prelates' condemnation of saloonkeeping. Their direction to secure the passage and enforcement of good laws to control drink-selling, to close saloons on Sunday, and punish the selling of intoxicants to minors we will jealously obey; and the wish of the Council that Catholics shall withdraw from the shameful business of saloonkeeping will be furthered by our members with every energy."

A second resolution thanked God for the success of Ireland's agitation for liberty, bearing in mind that "Father Mathew's pledge was the right arm of O'Connell."

The total membership of the National Union at this time was 41,988, an increase during the year of 2,097. There were 508 men's societies, with 31,563 members; 26 women's societies, with 2,005; and 104 cadet societies, with 8,370. A most gratifying fact was the continued interest in the far Western States and Territories.

The following resolutions expressing sorrow at General Grant's death were unanimously passed by the convention:

"WHEREAS, We, the delegates of the Catholic Total Abstinence Union of America, in convention assembled, have heard with profound sorrow of the death of U. S. Grant, and desiring to give expression of our sorrow for the na-

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tion's loss of one whose heroic patriotism stands as a model for all time; whose self-reliance and submission to the Divine Will, in his hour of deep distress and fearful agony, have endeared him to the heart of the nation;

"Resolved, That his true and loyal devotion to the Union; his valor and skill as a leader in battle; his conscientious management of our nation, presents to the world an example of true and noble character that will serve as a beacon-light for future generations.

"Resolved, That in this hour of the nation's grief for its devoted son, our hearts go forth in profound sympathy for the wife and children of the illustrious dead, whose deeds have embalmed his memory in the hearts of the American people."

Archbishop Elder addressed a letter to the convention in which he told them that he was a practical member, being pledged in the St. Joseph's Total Abstinence Society of Natchez, and then renewed his advice that the total abstainer be a model in neighborliness, in speech, and in the virtues which make home happy. "Multitudes of total abstinence societies have risen and died away. Our Catholic society has lived and prospered and extended, because it has drawn its life from the grace of God through the sacraments, and because it has been aided by the exercise of Christian virtues generally, and particularly of those of which I have spoken."

A proposition to erect a memorial statue of Father Mathew in Central Park, New York City, was placed before the convention.

SIXTEENTH ANNUAL CONVENTION.

Notre Dame University, Indiana, August 4-5, 1886.

Spiritual Director, Rev. Michael Heiss, D.D., Milwaukee, Wisconsin; President, Rev. James M. Cleary, Kenosha, Wisconsin; Vice-President, Rev. Thomas J. Conaty, Worcester, Massachusetts; Treasurer, Rev. Joseph D. Bowles, Fremont, Ohio; Secretary, Philip A. Nolan, Philadelphia, Pennsylvania.

Among those who were officers and delegates of this convention will be found the names of many who distinguished themselves before and after in the temperance movement, as well as in ecclesiastical and civil life generally.

It was announced that the authorities at Rome had sanctioned the approval given by the Third Plenary Council of Baltimore to the total abstinence movement.

Notre Dame University, which was now in the front rank of the educational institutions of the country, was commended for giving the first practical lesson in total abstinence by forming total abstinence societies among its students.

The National Union now comprised 22 subordinate unions and 43 detached societies. There were 651 societies on the roll, 80 having been dropped and 93 added during the year. The entire membership was 43,995, an increase of 1,995. Continued progress, numerically, financially, and generally, was reported. Large quantities of temperance literature had been spread broadcast, and eminent lecturers were devoting a great portion of their time to advancing the holy cause.

Bishop Ireland, in a formal address to the convention, stated that the Catholic Total Abstinence Union had the blessing of the highest tribunal in America,—the Council of Baltimore,—in which not a single vote was cast against the conciliary decree on the liquor question. The chapter on the evils of intemperance went to Rome, and not a word was changed. It came back with the seal of approval. The Papal Ablegate had stated that “this movement was looked upon as the great salvation of souls and the furtherance of religion.”

The Committee on Resolutions thanked the Plenary Council for its approval and blessing; expressed the conviction that total abstinence and absolute freedom from all participation in the liquor traffic would powerfully aid in bringing Catholics to take the honorable and leading rank in sobriety, morality, and good citizenship to which the teaching of Our Holy Mother the Church so constantly directs them. They urged the

formation of Cadet Societies; the showing of the true American spirit in supporting the laws that restrict the sale of liquor on Sundays, to minors, and to persons addicted to drunkenness; suggested that in accordance with the recent Papal Encyclical on the "Christian Constitution of States," Catholics should advance to the front ranks of all reform movements for pure political morality, etc.

Rev. Joseph B. Cotter, of Winona, Minnesota, reported having addressed 73 meetings in Ohio, Illinois, Indiana, Virginia, New York, Minnesota, Pennsylvania, and Massachusetts. Besides renewals, there were administered 22,732 pledges. He had received encouragement everywhere he lectured. The people wanted lecturers and total abstinence literature.

The name of Miss Frances E. Willard, President of the Women's National Christian Temperance Union, a noted advocate of the cause among our Protestant brethren, appears for the first time in the annals of the National Union. She sent the greetings of her organization.

SEVENTEENTH ANNUAL CONVENTION.

Philadelphia, Pa., August 3-4, 1887.

Spiritual Director, Right Rev. P. T. O'Reilly, D.D.,
Springfield, Massachusetts; President, Rev.
Thomas J. Conaty, Worcester, Massachusetts;
Vice-President, Very Rev. Thomas E. Walsh,
C.S.C., Notre Dame University, Indiana; Treas-
urer, Rev. Philip J. Garrigan, Fitchburg, Massa-
chusetts; Secretary, Philip A. Nolan, Philadelphia,
Pennsylvania.

The Council of Baltimore had elevated the Union
above the criticism of those who might think of the
men in the total abstinence movement as zealots in
a needless and visionary crusade; and now had come
the following great brief of Leo XIII, addressed to
Right Rev. John Ireland:

"TO OUR VENERABLE BROTHER, JOHN IRELAND,

"BISHOP OF ST. PAUL, MINNESOTA,

"LEO XIII, POPE.

"Venerable Brother: Health and Apostolic Benediction.

"The admirable works of piety and charity by which our
faithful children in the United States labor to promote not
only their own temporal and eternal welfare, but also that
of their fellow-citizens, and which you have recently related
to us, give to us exceeding great consolation. And, above

all, we have rejoiced to learn with what energy and zeal, by means of various excellent associations, and especially through the Catholic Total Abstinence Union, you combat the destructive vice of intemperance. For it is well known to us how ruinous, how deplorable, is the injury both to faith and to morals that is to be feared from intemperance in drink. Nor can we sufficiently praise the Prelates of the United States who recently, in the Plenary Council of Baltimore, with weightiest words, condemned this abuse, declaring it to be a perpetual incentive to sin, and a fruitful root of all evils, plunging the families of the intemperate into direst ruin, and dragging numberless souls down to everlasting perdition; declaring, moreover, that the faithful who yield to this vice of intemperance become thereby a scandal to non-Catholics and a great hindrance to the propagation of the true religion.

"Hence, we esteem worthy of all commendation the noble resolve of your pious associations, by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it at all be doubted that this determination is the proper and truly efficacious remedy for this very great evil; and that so much more the strongly will all be induced to put this bridle upon appetite, by how much the greater are the dignity and influence of those who give the example. But the greatest of all, in this matter, should be the zeal of Priests, who, as they are called to instruct the people in the Word of God and to mould them to Christian morality, should also, and above all, walk before them in the practice of virtue. Let pastors, therefore, do their best to drive the plague of intemperance from the fold of Christ, by assiduous preaching and exhortation and to shine before all as models of abstinence, that so the many calamities with which this vice threatens both Church and State may, by their strenuous endeavors, be averted. And we most earnestly beseech Almighty God that, in this important matter, He may graciously favor your desires, direct your counsels and assist your en-

deavors; and as a pledge of the Divine protection and a testimony of our paternal affection, we most lovingly bestow upon you, Venerable Brother, and upon all your associates in this holy league, the Apostolic benediction.

"Given at Rome, from St. Peter's, this 27th day of March, in the year 1887, the tenth year of our Pontificate.

"LEO XIII, POPE."

The foregoing words are those of the wisest and most farseeing man of his day, and acknowledged on all sides to be the greatest pontiff who sat in Peter's Chair since the days of Gregory VII, in the eleventh century. The Church had thereby pronounced in favor of total abstinence, and had pronounced it more emphatically than she had concerning any other great moral movement.

During the past year death had claimed one of the most devoted officers and members of the Union, Rev. Joseph D. Bowles, who for nine years served as its treasurer.

There were now 757 societies on the roll of the National Union, with 50,924 members, an increase of 105 societies and 6,891 members. Pennsylvania had more than one-half the entire membership of the Union; St. Paul came next after the three unions of the Keystone State; Springfield was fifth, Connecticut sixth, Boston seventh, Ohio eighth, New York ninth.

There was a hot debate, both clergy and laity being divided on one of the paragraphs offered by the Committee on Resolutions, which seemed to endorse Pro-

hibition, the words being, "We endorse and support the legislatures of our different States that courageously seek to repress these crimes,—crimes against the public weal, public order and law" of which "intemperance is productive," and so on. That paragraph was voted down, but the one that sought "to strengthen the law-makers and to support the laws that aim at controlling rather than encouraging the traffic," was accepted.

It was recommended that an address, signed by every member of the National Union, be sent to Pope Leo on the occasion of his Golden Jubilee.

A notable feature of this convention was an immense torch-light procession, participated in by about 8,000 men and boys.

EIGHTEENTH ANNUAL CONVENTION.

Boston, Mass., August 1-2, 1888.

Spiritual Director, Right Rev. P. T. O'Reilly, D.D., Springfield, Massachusetts; President, Rev. Thomas J. Conaty, Worcester, Massachusetts; First Vice-President, Rev. Morgan M. Sheedy, Pittsburg, Pennsylvania; Second Vice-President, Thomas O'Brien, New Haven, Connecticut; Treasurer, Rev. William McMahon, Cleveland, Ohio; Secretary, Philip A. Nolan, Philadelphia, Pennsylvania.

A steady and substantial increase was noted at this time. The Church had honored the beloved Bishop Ireland, the "Father Mathew of the West," and he was now an Archbishop. Another of the founders of the Union, Bishop Keane, had become rector of the American Catholic University at Washington, while the Treasurer, Father Garrigan, had been made vice-rector.

There were now 791 societies on the roll, having a total membership of 53,755, an increase of 2,826 during the year. Reference to the preceding chapters will show a steady increase from 1881 to the present in general membership.

For the first time lady delegates made their appearance. Their presence was very favorably commented upon, and Bishop Keane said that he did not know of any great modern movement that had succeeded unless the women were in it. He thanked God to see our Catholic women uniting with our Catholic men in this great cause. The women thenceforth have taken an active part in the proceedings of the National Union.

The address to the Holy Father, on his Golden Jubilee, had been engrossed by the Sisters of Notre Dame and sent to Rome.

The resolutions declared it to be the sentiment of the Union that the portion of the Catholic press which encourages total abstinence principles should be commended, and that the colored people be greeted fraternally and welcomed to form total abstinence societies and to join this Union.

An address to the Catholic Clergy of the United States and Canada recited the advantage for good life in general arising from sobriety, which total abstinence societies encourage and support, and hence have been approved by the Bishops and the Pope; recommended the formation of cadet societies at First Communion of boys; assured the pastors of the aid and co-operation of the officers of the existing Unions, and referred to the fact that in no way are non-Catholics influenced in favor of our Holy Religion so much as by a Catholic total abstinence society, and just now

there is no missionary enterprise for the spread of true religion so effective as the societies of this Union.

Upon the suggestion that a Chair in the Catholic University at Washington would be the best monument for the perpetuation of Father Mathew's memory, a committee was appointed to aid in raising the \$50,000 considered necessary for the object.

Between September 1, 1887, and July 22, 1888, 178 lectures had been delivered in various parts of the country. Over 250,000 people had been addressed, and the pledge administered to at least 100,000. The people everywhere were found anxious to listen, and appeared to be fully alive to the fact that total abstinence was one of the most important issues of the day.

NINETEENTH ANNUAL CONVENTION.

Cleveland, Ohio, August 7-8, 1889.

Spiritual Director, Most Rev. Michael Heiss, D.D., Milwaukee, Wisconsin; President, Rev. James M. Cleary, Kenosha, Wisconsin; First Vice-President, Rev. Morgan M. Sheedy, Pittsburg, Pennsylvania; Second Vice-President, William A. Manning, Cleveland, Ohio; Treasurer, Rev. William McMahon, Cleveland, Ohio; Secretary, Philip A. Nolan, Philadelphia, Pennsylvania.

"God bless the soldiers of the Cross! Speak out strongly; act bravely. Our cause is the great power of the social and moral elevation of the people. Onward! God wills it!" Thus did Archbishop Ireland greet the delegates to this convention.

It was believed that the Union was now on its way to reach out its influence further and wider throughout the country; that it now had in its ranks forces not known seventeen or eighteen years ago—men who were determined to do the work of God under the banner of total abstinence; priests who were pledged to total abstinence, and over thirty of whom were in attendance at this convention, evidencing by their presence the sincerity of their purpose. The women,

too, were helping to enlarge and extend the influence of the movement. It was not anticipated, when the National Union met in Cleveland, seventeen years ago, that as many women delegates would be present as now appeared, and they represented thousands.

We find 23 subordinate Unions and 57 detached societies on the roll of the National Union at this time. There were 530 societies of men, with 33,290 members; 173 cadet societies, with 13,577 members; 60 ladies' societies, with 4,907 members; and 15 girls' societies, with 1,545 members, making a total membership of 52,938.

The societies had given generously to the sufferers of the terrible flood at Johnstown, Pennsylvania, in May, 1889. Many of the members were victims of that appalling disaster.

The work of providing a fund for the establishment of a Chair to the memory of Father Mathew in the Catholic University of America at Washington, D. C., was progressing favorably, and a memorial to the Catholic clergy requesting their co-operation in raising funds was prepared and sent out.

The preparation of a "Temperance Manual" for use in Catholic schools was provided for, as the need for such a manual had been sorely felt by those charged with the training of children.

A prominent feature of the societies was the observance of St. John's Day, June 24th, as the Annual Feast Day of the Union. Many of the societies re-

ceived Holy Communion in a body on the Sunday within the octave of the feast, the members thereby obtaining a plenary indulgence.

The resolutions recommended that cadet societies and societies of young women should be fostered; that the practice of using liquor in so-called Catholic clubs, at picnics, excursions, etc., controlled by Catholics was scandalous and should be condemned; that while Catholic total abstinence societies rely chiefly on the Grace of the Sacraments and Prayer, they are in sympathy with every wise and lawful movement to suppress drunkenness, and therefore approve of every just exercise of civil authority which aims at the destruction of the saloon.

The following is extracted from a letter addressed to the convention by Right Rev. John J. Keane, rector of the American Catholic University:

"The Church of God is the divinely constituted reformer of the world, and they who work in her methods and with her instrumentalities are sure of success. The principles of your organization and the means it uses are denial of self, charity towards the neighbor and religion towards God. These are the principles and the means furnished by the Saviour of the world, and by no other means can the world be saved. Keep faithful in their observance, zealous in their practice, and in spite of all the resistance of human passion the result must be a great good. The influences of your organization and of the local societies composing it have already accomplished incalculable good, in making self-indulgence disreputable and self-denial honorable.

HISTORY OF THE C. T. A. U. OF AMERICA.

"Still hold aloft this banner of the cross of Christ; still utter forth this same lesson in the ears of all mankind; and whether they relish it or not, it will make them better, even in spite of themselves. Patiently, charitably, but fearlessly, proclaim and practice self-denial for conscience' sake, and they who sneer at you will reverence you in their hearts, and be forced by conscience to acknowledge that you are right; and to acknowledge it is half the victory. And to acknowledge the power of conscience and of religion in the conquering of one vicious inclination, in the acquiring of one difficult virtue, is to recognize their authority and their efficacy in regard to every other virtue that makes the world safer to man and pleasing to God. . . .

"Hold aloft, therefore, the banner of which Father Mathew was the world-acknowledged standard-bearer. Act in the spirit which made the results of his life so wonderful and so blessed for mankind. And may his centennial year behold a larger and nobler army than ever before following his glorious leadership."

TWENTIETH ANNUAL CONVENTION.

Pittsburg, Pa., August 6-7, 1890.

Spiritual Director and President, Right Rev. Joseph B. Cotter, D.D., Winona, Minnesota; First Vice-President, Rev. Morgan M. Sheedy, Pittsburg, Pennsylvania; Second Vice-President, William A. Manning, Cleveland, Ohio; Treasurer, Rev. William McMahon, Cleveland, Ohio; Secretary, Philip A. Nolan, Philadelphia, Pennsylvania.

While the work of the National Union had not been as successful as was wished and prayed for, there was no reason to feel disheartened. The cause had won glorious conquests. Its progress had been steady, upward and onward. The wisest, most progressive and most potent leaders in the Church were with it. The Union had driven the drunkard-maker from the position he once held, and had made the "Catholic" saloon-keeper a byword and a reproach where once he was seemingly regarded as a pillar of respectability and honor.

An immense meeting had been held in Washington during the celebration of the centennial of the foundation of the American hierarchy. Another great meeting was held in Baltimore, at which Cardinal Gibbons,

Archbishop Ireland, Father Nugent, of Liverpool, England, several bishops and the most distinguished citizens of Baltimore were present. Thus, new friends were gained for the cause and new public credit gained for the Church by the eminent sanction given to the Catholic temperance movement.

Three total abstinence priests had been raised to the episcopate on the same day of the past year, viz., Bishops Cotter, McGolrick and Shanley, an honor which was greatly appreciated by the Union.

There were now 22 subordinate unions and 29 detached societies. The Unions of Baltimore, Chicago and New York were reported as having ceased to exist, while those of Dubuque and Wilmington were admitted during the year. The societies on the roll numbered 763, comprising 53,218 members, made up of men, women, boys and girls.

The resolutions adopted at this convention asserted that the dread and devastating vice is *now* working a widespread destruction amongst all people; with the Fathers of the Third Plenary Council they pleaded with saloon-keepers to abandon the traffic, and endorsed all moral agencies for its suppression; urged that such efforts be supplemented by legislation against it in all the States of the Union; praised the First Communion pledge and cadet societies; acknowledged the good work done by our women's societies, and recommended a special appeal to the Catholic women of America in order to promote its extension; recommended that

school-readers have selections from the classic utterances of the leaders of the movement; lauded the celebration of Father Mathew's Centenary, and insisted that the Union was the only official exponent of its own principles, and is not responsible for the utterances of any temperance organ, but praised Catholic journals that assisted the cause.

Several interesting papers were read in the convention. Rev. P. J. McManus, of Scranton, Pennsylvania, speaking of "Intemperance and Its Consequences," said:

"Temperance prevails to a greater extent, in our country at least, now than ever before, and the ravages of intemperance are greater than those of war and famine combined. Two powerful causes exist to encourage temperance and to make intemperance odious: one is the sentiment of total abstinence, and the other is that those who employ men (and may their number increase) are beginning to disregard the 'personal liberty' claim, and to demand that those whom they employ must always be in a condition to perform what they have undertaken to do."

Rev. J. Regis Canevin discussed intemperance scripturally and historically; showed its effect on the individual, the family; its hereditary character as a vice. He spoke of the advantage to the child of having totally abstinent parents. He spoke of dangerous customs of using wine at every gathering. We should remember the power of example. "Are we willing to

sell the power to do good to a great multitude for a glass of wine? That is the question in its plainest terms. The Church teaches that total abstinence is lawful; it is expedient; it is counselled to all, but especially to priests." "Women should proscribe socially every young man that drinks, because wine has always been and is to-day the curse of their sex."

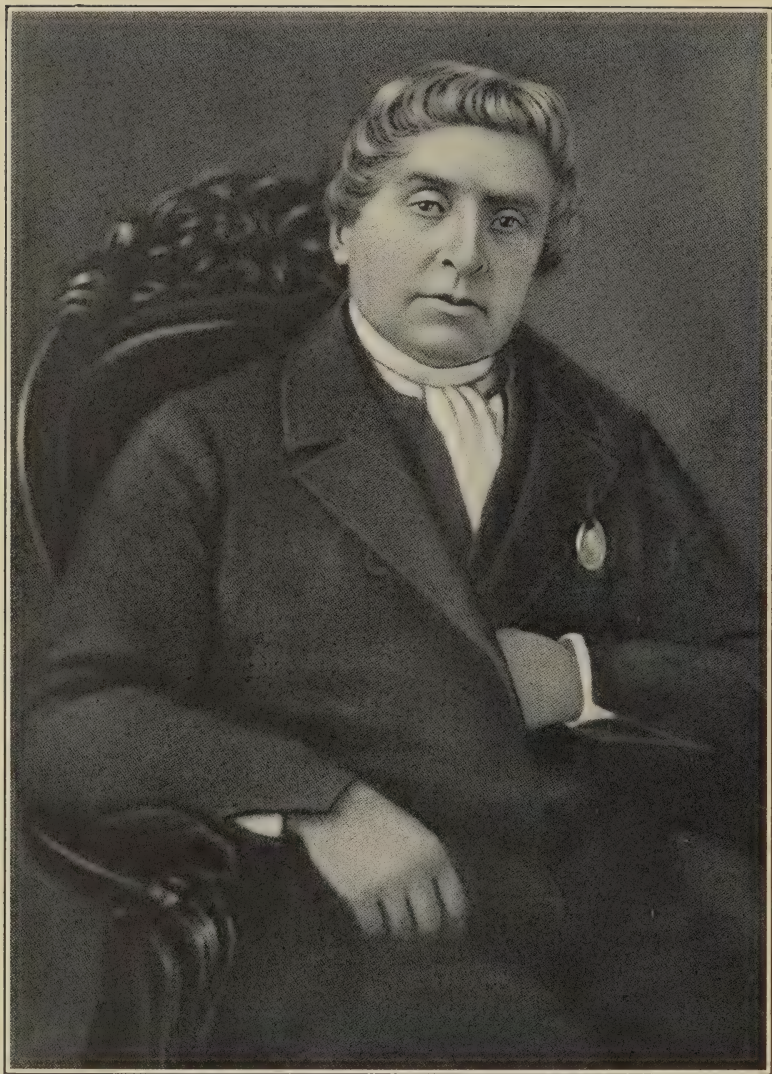
Philip A. Nolan, National Secretary, read a paper on the "Organization of Societies." The people must be taught that we are not fanatics, but perfectly reasonable. Our people have no need of stimulants; they have buoyant spirits and need nothing but food; but on account of their lively disposition, if they use intoxicants, they will abuse them more quickly than any other race, as experience proves. We abstain, first, in honor of Our Lord's Sacred Thirst; second, for self-preservation; third, for good example to others.

Miss Sallie A. Moore, of Philadelphia, read a paper on "Women's Societies," referring to the mother's place and influence, the example of the mothers of Samson, Samuel, etc., in the Bible. How strange that Catholic women's aid was not earlier invoked in this cause, which opposes the enemy of the home! The Women's Christian Temperance Union, of which the speaker was a member, has more than two hundred thousand members. "The pledge of total abstinence," as Father M. F. Foley so beautifully says, "is no less an honor to her who is robed in silks and decked with gems than to her humbler sister, whose scant garb but

ill shields her from the wintry blast." We must say and do what the Church approves by the mouth of Pope Leo, of the Third Council, and of so many of her bishops, despite the crushing assertion that "total abstinence is good, very good for a certain class, for *some women*, but that it is an insult to the intelligence of a body of Catholic women to ask them publicly to take the pledge of total abstinence." The practice of the virtue of temperance in the heroic degree "is fanatical, unnecessary and unwomanly." This was recently thundered forth by a famous speaker, who was asked to say an encouraging word on behalf of the Woman's Temperance Society. . . . We must found these societies.

Rev. Walter Elliott, C.S.P., the biographer of Father Hecker, the founder of the Paulists, read a paper on "The Church and Temperance," in which he said: "You might as well scatter good seed upon the ash-heap of the foundry dump as distribute the aids of religion when the essential natural virtue of temperance is wanting. The priest must go outside the sanctuary rail, if necessary, in order to prepare the soil by cultivating the natural virtues necessary before the higher ones can take root. He must teach his people to wash themselves, if they cannot come to Mass else; he must close the saloon door, if it has the same or worse effect. There is little use in preaching and administering the Sacraments in an average city parish in America, unless we *attack saloons and saloon-*

going. The missionary first makes of the savage a higher being, and then leads him to know the religion of love; so we, in our cities, must use civilizing influences in preparation for those of the Gospel. The lower life has to be kept sweet and pure, like the sewer under the house.



FATHER MATHEW

TWENTY-FIRST ANNUAL CONVENTION.

Washington, D. C., August 5-6, 1891.

Spiritual Director and President, Right Rev. Joseph B. Cotter, D.D., Winona, Minnesota; First Vice-President, Rev. Morgan M. Sheedy, Pittsburg, Pennsylvania; Second Vice-President, William A. Manning, Cleveland Ohio; Third Vice-President, Miss Sallie A. Moore, Philadelphia, Pennsylvania; Treasurer, Rev. William McMahon, Cleveland, Ohio; Secretary, Philip A. Nolan, Philadelphia, Pennsylvania.

During the past year the sum of \$22,645.97 had been collected towards the fund for the establishment of a Father Mathew Chair in the Catholic University at Washington. It was recommended that the money be invested until, with subsequent contributions, it reached the amount of \$25,000, on receipt of which sum the University authorities agreed to establish the Chair. This was to be "a professorship of total abstinence principles—social, ethical, moral, theological and scientific." Two lectures a month were to be delivered upon those subjects perpetually. It is designated the "Father Mathew Chair of Psychology." Among the notable contributions to the Chair were Philadelphia,

\$9,886.50; Boston, \$1,339.75; Springfield, Massachusetts, \$1,278.00; St. Paul, \$1,051.00; New York State, \$536.05 (of which only \$193.25 came from New York City!). The Paulists, who have ever since given great aid to the cause, are noticeable in this collection, the entire amount raised in the metropolis coming from their parish.

Many of the leading publishers of the country had given assurances to the officials of the National Union that the future editions of their reading books would contain valuable extracts from temperance literature. It was believed that by this method the principles and virtues of temperance would be inculcated at a period of life when the children were the most impressionable.

In addition to the foregoing, there was prepared a "Total Abstinence Manual," for use in the schools. It opens with a prayer and the pledge of the Union, and contains seven chapters, viz.: 1, The Virtue of Temperance; 2, Total Abstinence; 3, Temperance in Holy Scripture; 4, Cause of Drunkenness; 5, Temperance and Bodily Health; 6, Convivial Drinking and the Saloon; 7, Remedies for Intemperance. This manual has been circulated in large quantities.

A prominent figure at the convention was Miss Frances E. Willard, President of the Women's Christian Temperance Union, a noble lady, who, though differing from us in religion, has worked with us for the elevation of the people of this country. Miss Willard addressed the convention, and urged that in every so-

ciety some one should be appointed to be the custodian of its archives, for when the history of the great temperance movement is written, they will be invaluable, and will form the basis of the work of the future historian. She told how a young man had suggested to her a resolution to bring about the abolition of the heathenish custom of breaking a bottle over the figure-head of a ship at launching, because nine out of ten desertions from the navy and accidents at sea are due to drink. She thanked the convention for placing a woman on its Board of Government. Miss Sallie A. Moore, of Philadelphia, had been elected Third Vice-President, the first woman to hold office in the Catholic Total Abstinence Union of America.

The Secretary, Philip A. Nolan, had the habit of injecting comment and advice into his annual reports, and this year remarked that "our members do not seem to have awakened as yet to the necessity of more strenuous efforts to increase the membership of the societies." He reported 25 Subordinate Unions on the roll and 75 detached societies. There were now in the Union of America 748 societies, 63 having been admitted and 83 dropped during the year. The entire membership was 50,971, a loss of 2,248. There were in all 504 men's societies in the United States and Canada, with 31,595 members; 171 cadet societies, with 12,971; 56 ladies' societies, with 4,342, and 17 girls' societies, with 1,244 members.

The President of the Union, Bishop Cotter, com-

menting upon the progress of the movement, said: "The field and the subjects left to our care have been safeguarded, and considerable success has attended the efforts put forth towards extending the beneficial work of the Union to other territories. Still, the outcome is not as gratifying as the abounding hopes and fervent zeal of our more ardent brethren in the ranks promised, nor as we have had a right to expect." Some of the brethren relaxed their efforts at reforming individuals, and aimed at converting men through legislation; most others thought that the blessing of the Church would increase our ranks, and let us rest from our ungrateful struggle to convert the weak brothers. They forgot that the blessing was but encouragement to more earnest and persevering efforts.

The centenary of the birth of Father Mathew, October 10, 1890, had been celebrated in a becoming manner at the Philadelphia Academy of Music, Archbishop Ryan presiding. Cardinal Gibbons addressed the meeting. Dr. T. J. Conaty was the orator of the occasion, and Bishops Shanley and McGolrick were present, as well as Archbishop Ireland.

The resolutions adopted by this convention were exceptionally strong. They touched upon the following subjects: That the methods which guide us are appeals to reason by moral, social and political agitation, helps also to the will from prayer and the Sacramental life of the Church, the co-operation of press, pulpit, platform and legislation; . . . that we should work

on the lines outlined by the Baltimore Catholic Congress of 1889, which admitted no race, no creed, no color, no national distinction in this common struggle, in this common sorrow, but also common hope against a common foe; . . . that we sympathized with the laboring classes in their various forms of organization to improve the condition of the working millions; . . . that it is the duty of all temperance men to support candidates who will enforce the closing of saloons on Sunday, and to oppose any candidate who is known to be committed to the support of the liquor interest; . . . that Catholic maids and matrons should imitate the noble example given by the Women's Christian Temperance Union and co-operate with them in celebrating Father Mathew's Anniversary; . . . that the retail liquor traffic, as at present conducted, is a fruitful source of public disorder, vice and crime, weakening the salutary influence of the Sunday; . . . that sound public policy does not seem to sanction the sale of liquor at the Chicago World's Fair, nor does it require the existence of a traffic privileged to cover this fair land with imported breweries, distilleries and saloons; . . . that we recommend the encouragement of the total abstinence representative papers.

TWENTY-SECOND ANNUAL CONVENTION.

Indianapolis, Ind., August 2-4, 1892.

Spiritual Director and President, Right Rev. Joseph B. Cotter, D.D., Winona, Minnesota; First Vice-President, J. Washington Logue, Philadelphia, Pennsylvania; Second Vice-President, Rev. James M. Scanlan, Chicago, Illinois; Third Vice-President, Miss M. Cramsie, St. Paul, Minnesota; Treasurer, Rev. William McMahon, Cleveland, Ohio; Secretary, Philip A. Nolan, Philadelphia, Pennsylvania.

In his annual statement of the condition of the Union, Right Rev. Bishop Cotter said: "We are guests of the peerless total abstinent sons of the two great dioceses of Vincennes and Fort Wayne. We hail one of the grand old chieftains of total abstinence, who belongs not so much to Indiana as to the world, Monsignor Bessonies. As the great regular orders clung to their holy rule, despite the sarcasms of the foolish and worldly-wise, we must not be less devoted to the holy rule of our order than those great exponents of self-denial, for ours is a mission no less necessary and sacred in our day than theirs, nor one requiring less of the spirit of self-immolation. Our

Union has won recognition from the highest authorities of the Church, and the grandest names of the age are forever associated with its history: Leo XIII, Cardinal Manning, Cardinal Gibbons, as President of the Third Plenary Council, Archbishop Ireland! It has removed from the fair fame of Holy Church the odium of a hateful and repelling name cast upon it by rebellious and disobedient children. It has revived charity in places where indifference on the one hand, or the delusions of misguided zeal on the other, had divided the faithful. It has raised up a galaxy of able and distinguished promoters of a cardinal virtue so shamefully and universally outraged. It has aroused the apostles within our ranks to the need of every-day and all-the-year-round zeal."

Notable among the proceedings of this convention was the presence of a delegation from the Woman's Christian Temperance Union, one of whom read a communication from the President, Miss Frances E. Willard. It was a strong and beautiful letter, and contained a lofty spirit of fraternity with the Catholic Total Abstinence Union of America, and was full of encouragement. Miss Reed, a member of the delegation, greeted the Union in the name of 200,000 women and nearly half a million children of the Royal Temperance League, and of the tens of thousands of men behind them, all pledged to total abstinence. She joined with them in mourning the loss and revering the memory of that man who belongs "not to one coun-

try, not to one age"—Cardinal Manning. She spoke for her association in paying homage to that beloved father and citizen of Indianapolis, Monsignor Bessonies, whose co-operation with the Woman's Christian Temperance Union in Indianapolis, in the early days of its work, was remembered with gratitude. She told how the Women's Christian Temperance Union had organizations in nearly forty countries of the world, and had a petition for them to sign, which was already signed by over a million persons in forty different languages. When five million signatures have been secured, a body of representative women from certain countries would present it to heads of governments, praying them to protect the homes of the people from the curses of intemperance and the opium traffic.

There were at this time in the National Union 26 subordinate unions and 34 detached societies, whose aggregate membership was 52,448, an increase during the year of 1,477.

It was at this convention that Rev. Alexander P. Doyle, C.S.P., the noted temperance advocate, first appeared. He represented the parish of St. Paul, in New York City, which boasted of 700 members of the total abstinence movement. The Paulists had preached total abstinence in different missions, and had obtained over 36,000 persons to subscribe to the pledge. Father Doyle, always a firm believer in the value of printers' ink, begged most earnestly for the establishment of a

Publication Bureau, a suggestion which was favorably acted upon by the convention. It was claimed that the great power of the day was the printed word, and the people must be educated in the cause.

The resolutions merely reasserted the loyalty of the delegates to the principles of Catholic total abstinence, and called on the legislators and public officials to enact and enforce laws framed to curtail the traffic, the fruitful source of vice, crime and pauperism. They also endorsed Catholic temperance missions, total abstinence societies for women and children, and a National Bureau of Catholic Temperance Literature; and advocated the use of Catholic total abstinence hymns and songs for the diffusion of our principles among the people, and especially among the young.

There is a noticeable lack of enthusiasm in the proceedings at this period of the Union's existence; but, on the other hand, there is an apparent growth in determination, strength and business purpose and methods.

TWENTY-THIRD ANNUAL CONVENTION.

Springfield, Mass., August 1-4, 1893.

Spiritual Director and President, Right Rev. Joseph B. Cotter, D.D., Winona, Minnesota; First Vice-President, J. Washington Logue, Philadelphia, Pennsylvania; Second Vice-President, Rev. Bernard S. Conaty, Springfield, Massachusetts; Third Vice-President, Mrs. A. J. Coney, Philadelphia, Pennsylvania; Treasurer, Rev. William McMahon, Cleveland, Ohio; Secretary, Rev. Alexander P. Doyle, New York City, New York.

Owing to the absence of the President, Bishop Cotter, who was unable to attend, the convention was opened by Mr. J. Washington Logue, the First Vice-President, this being the first instance where a convention of the National Union was presided over by a layman.

A very learned and beautiful discourse was delivered by the Rev. J. J. McCoy, of Westboro, Massachusetts, from which we take the following:

"You are of the Celtic race of men—'men of the mighty race,' as the poet sings,

"Taller than Roman spears,
Like oaks and towers they had a giant grace;
Were fleet as deers,
High-hearted, brave, bright, beautiful of face,
Tender as woman's tears.'

You are the children of the old Irish warrior-race, and let it no longer be said that we are the children of a drunken people. . . . We, their children, to-day, in the new land, blessed with freedom, are in a new crusade. We look across the sea to that light in Ireland, and we see a benefactor of the human race in that Irishman, Theobald Mathew. We see that new light in this land, and we follow it, and it is above us, and in its radiance to-day the banners are floating and the palms are waving, and people bless us, and men are following in the path of sobriety, and in the fear of God, and in humility. We hear go forth one great cry of enthusiasm. God is our defence, and for the good we can do He promises us a life of happiness on this earth and an eternal future for our souls."

A very interesting report on the work of the first year of the Temperance Truth Bureau was presented by Rev. A. P. Doyle, C.S.P., of New York, the editor in charge. He stated that immense good had been done. Noble work in the Northwest had been accomplished by the issuance of "Manifestoes" by Father Mahoney. Many newspapers, like the Milwaukee

Catholic Citizen, had published special temperance editions; others refused to accept "liquor" advertisements. The Catholic total abstinence papers had extended their usefulness, some becoming weekly instead of monthly. Six million pages of literature had issued from the Temperance Publication Bureau, including 705,000 pamphlets, 250,000 Lenten pledge cards, etc. Fifty thousand pamphlets had been sent gratis to the clergy in different parts of the country, thereby suggesting the voicing of temperance sentiments from their pulpits. A booth was established at the Chicago World's Fair and 100,000 pamphlets placed therein.

Evidences were not wanting of the immense good all this had done, how the temperance army had been strengthened in every rank. Many who previously knew nothing of the total abstinence work became converts to its idea; a more healthy and determined opposition to the liquor traffic and its brood of evils had been generated. The Temperance Publication Bureau had been tried in the balance and had proven its efficiency. What was problematical a year ago was now a reality, and the outlook for the future was most assuring.

There were now on the roll 26 subordinate unions and 35 detached societies, having a total membership of 54,676, an increase of 2,248. There were 454 men's societies, with 33,334 members; 172 cadet societies, with 13,723 members; 80 women's societies, with 5,749 members; and 21 girls' societies, with 1,890 members.

An attempt was made at this convention to introduce an insurance feature, some believing that it would tend to harmonize and crystallize the local unions and societies into well-disciplined and powerful organizations. But the plan submitted did not meet with approval, and the question was deferred to some later time.

Twenty-five thousand dollars had been paid over to the authorities of the Catholic University at Washington, in consideration of which it was agreed to establish a professorship of mental and moral science or of psychology, which should be forever known as the "Father Mathew Chair," and that in the public lectures, given under the auspices of the University, there shall every year, until the next centennial of Father Mathew, be included two lectures on subjects kindred to the great work to which Father Mathew consecrated his life, and that these shall be announced as "The Father Mathew Lectures."

The presence of a fraternal delegate from the "Knights of Father Mathew" is noted. It was reported to be a "splendid body of men," with a membership of over 3,000, whose chief object was total abstinence and whose work was largely in the Middle West. They strove to unite practical Catholics fraternally through aiding each other morally and materially. They had an insurance feature which restricted membership as to age, health, etc. A delegate was selected to represent the National Union at

their annual meeting, to be held at St. Louis, Missouri, in the ensuing January.

A greeting was sent to Cardinal Gibbons on the occasion of his twenty-fifth year in the episcopate. He had always spoken in unmistakable terms concerning our movement, had ever been willing to advance the cause of total abstinence, had spoken in public for the Catholic Total Abstinence Union of America, and had done much by his pen to bring together all the Christian sects into one common brotherhood.

TWENTY-FOURTH ANNUAL CONVENTION.

St. Paul, Minn., August 1-3, 1894.

Spiritual Director and President, Rev. James M. Cleary, Minneapolis, Minnesota; First Vice-President, J. Washington Logue, Philadelphia, Pennsylvania; Second Vice-President, Rev. P. J. McManus, Scranton, Pennsylvania; Third Vice-President, Mrs. L. M. Lake, St. Louis, Missouri; Treasurer, Rev. William McMahon, Cleveland, Ohio; Secretary, Rev. A. P. Doyle, New York City, New York.

The following review of the position of the Catholic Church on the question of total abstinence is taken from the brilliant address of Archbishop Ireland, delivered in St. Paul on the occasion of this convention:

"The Catholic Church officially, in temperance matters, has set herself before the world on a high plane. A few years ago all the bishops of America met in Plenary Council in Baltimore. A whole chapter of their decrees is devoted to temperance—total abstinence—urging men and women to enlist in the cause and to form themselves into societies. It condemns in strongest language intemperance; it commends as a means to temperance the practice of total abstinence. The Baltimore decrees beg the clergy to organize, and demand that saloons and other business houses close on Sundays;

demand effective legislation against selling liquor to minors and drunkards; and they say emphatically that liquor-selling is a business unworthy of Catholics; that Catholics should leave it as quickly as possible and seek more decent means of livelihood. Some seven years ago the Pontiff of Rome, the head of the Catholic Church in the world, in a letter addressed to America commended most earnestly total abstinence societies, and blessed in a special manner the Catholic Total Abstinence Union of America. It particularly urges the co-operation of Catholics in order to secure wise legislation. It urged priests to appear as leaders of the flock and shine as models of temperance. A few days ago a representative of the Sovereign Pontiff, the Apostolic Delegate Monsignor Satolli, in confirming a decree of the Bishop of Columbus, said that the evil of saloon-keeping to-day in America is such that a bishop has the power and the right to discriminate against saloonkeepers when it becomes a question of recognizing societies as Catholic. The Church and her representatives hold up before us a high ideal, and whatever Catholics may do, the Church has done her duty."

The principles confirmed by the decree of the Papal Ablegate, Monsignor Satolli, referred to by Archbishop Ireland, related to the action of various Catholic societies in preventing persons engaged in the liquor business from becoming members of their organizations, which action was directly attributable to the temperance sentiment generated by the Catholic total abstinence movement. Monsignor Satolli's letter on this question was received as a veritable declaration of independence, and its no-uncertain tone sent it ringing through the press of the country, and it did more than twenty appeals to set the Catholic Church aright with

the American public on the momentous question of the saloon.

Notwithstanding the prevailing financial panic, which added to the many difficulties encountered by those battling against the evils of intemperance, the movement was steadily gaining, the total membership at this time being reported as 57,393, an increase for the year of 2,663 members. The Feast of St. John the Baptist was generally observed as Communion Day by the societies.

A notable feature of the work of this convention was the action taken preliminary to the admission of the Knights of Father Mathew as subordinate branches of the Catholic Total Abstinence Union of America. The membership of the organization was centered in the Southwest, and one of its prominent features was the insurance of its members.

The work of the Temperance Publication Bureau had been unsatisfactory, owing to the prevailing business depression, yet the good done had more than repaid the effort made and the time and money expended. There had been issued 481,500 pamphlets and 157,000 Sacred Thirst cards during the year.

The convention of 1894 was full of life and energy. It is to be regretted that owing to the vastness of the country it is impracticable for the great majority of the members of the Union to partake of the grand, inspiring and practical effect of such a gathering.

TWENTY-FIFTH ANNUAL CONVENTION. THE SILVER JUBILEE.

New York, N. Y., August 7-9, 1895.

Spiritual Director, Most Rev. John Ireland, D.D., St. Paul, Minnesota; President, Rev. James M. Cleary, Minneapolis, Minnesota; First Vice-President, J. Washington Logue, Philadelphia, Pennsylvania; Second Vice-President, J. F. Brennan, New Haven, Connecticut; Third Vice-President, Mrs. L. M. Lake, St. Louis, Missouri; Treasurer, Rev. William McMahon, Cleveland, Ohio; Secretary, Rev. A. P. Doyle, New York City, New York.

The people of New York were at this time making a splendid fight for better government. They were anxious for the moral support that comes from a national organization that holds aloft the white banner of temperance, and a royal welcome was therefore extended to the oncoming hosts of Catholic men and women. Every bishop, and over one thousand priests, ministers and men of distinction had been invited to attend this jubilee celebration, and extreme interest was manifested by the press of the country.

The proceedings of the convention were opened by a Pontifical Mass, sung by the Apostolic Delegate, Monsignor Satolli. The great St. Patrick's Cathedral was thronged with clergy and laity. After the Mass, Archbishop Corrigan ascended the pulpit and welcomed the delegates most cordially. He trusted that the Spirit of God would preside over their deliberations, and that while they promoted the virtue of temperance they would always bear in mind the virtues of fortitude, of justice and of prudence. He then made way for Archbishop Ryan, of Philadelphia, "whose diocese was so honorably represented in the Union."

Archbishop Ryan said, in part:

"The representative of the Supreme Pontiff himself offers the sacrifice of praise in this, the most glorious temple of religion in the New World; the holy and learned Archbishop of this most important see presides; prelates, priests and people from all parts of this vast country are here congregated to commemorate this jubilee event. . . . There are two kinds of temperance movements: the one purely humanitarian, having in view only the temporal advantages of body and mind, and using only human means; the other at once humanitarian and religious. The poison of false principles may sometimes be detected in the former; the latter is saved from them by the watchfulness of the Church. The total abstinence movement in Ireland began as a humanitarian one, but Father Mathew when he, as the High Priest of Temperance, prophesying, said, 'Here goes in the name of God,' baptized the Quaker child and made the Catholic Church its sponsor." (The Archbishop described the thousands kneeling under the canopy

of heaven, blessing themselves and placing their resolutions under the protection of their God. He himself as a boy had knelt and joined in that great chorus of voices led by Father Mathew.) "Those who willingly join temperance societies, without any need but for good example, are heroes. They are heroes again if they do this in order to remove from the Church of God the stain caused by so many Catholics who are intemperate, and by so many saloon-keepers who disobey the Church and sell drink to the intemperate and to minors. What a grand sight met my eyes on the first Sunday after I arrived in Philadelphia as its Archbishop, the Cathedral filled with men, all of whom received Holy Communion! It was the total abstinence society of the Cathedral parish alone, and not from the whole city. What innocent lives they lead from eighteen to sixty, because they belong to the temperance society and receive the Sacraments regularly! Religion is the foundation of this great movement."

It is indeed interesting to contrast the pomp and splendor of the reception given in the American metropolis to the organization that began so simply twenty-five years before. Its greatest deeds had been accomplished beyond its own ranks in the influence it had exerted on the whole Catholic body. It had made the sin of intemperance odious; it had brought the condemnation of Catholic public opinion upon the American saloon, and it had banished from Catholic entertainments the presence of intoxicants. Great success had been achieved in overcoming prejudice and in showing that there was nothing unwomanly, detrimental or dangerous in becoming interested and actively engaged in the work of educating the youth of

to-day, by precept and example, in the virtue of total abstinence.

The past year was a red-letter period in temperance work. The previous report showed an increase of 68 societies, with 2,663 members. This year nearly three times as many societies were gained, with almost four times as many members, besides which most of the old societies showed an increase, many of them to a wondrous extent. There were now 565 men's societies, with 32,340 members; 193 cadet societies, with 15,443 members; 106 ladies' societies, with 6,794 members; in all, 864 societies, with 54,458 members in the National Union; or, including those in the locals, but not in the National Union, 65,894 members. In three years the Union had gained 15,000 new members and had sent out nearly two million pamphlets. A notable accession was that of fifty societies of the Knights of Father Mathew of Missouri, with 2,387 members.

The resolutions declared, among other things, "That, following the advice of the Third Plenary Council of Baltimore, we ourselves totally abstain from the use of intoxicating drink, in order that we may thereby with good grace ask our co-religionists to follow our example. . . . That we urge everywhere by votes and influence the enactments of such laws as the 'screen law,' the 'single entrance law,' etc. . . . Whereas, There is one platform upon which all Americans can stand irrespective of religious belief, namely, the platform of temperance; therefore be it *Resolved*,

That we co-operate with our non-Catholic fellow-citizens in every legitimate effort to restrict the evils of intemperance. We are pleased to notice the absence of intoxicants at many banquets given by Catholics, and we respectfully request Catholic societies to discontinue the use of liquors at their entertainments. We also request Catholic journals to aid our cause by refusing to publish liquor advertisements."

A great demonstration was held in Carnegie Hall, the proceedings of which received much attention from the press throughout the entire country. It made a very favorable impression on non-Catholics, and went far to convince them that the Church is the enemy not only of intemperance, but is also the firm defender of the Lord's Day and its holiness as against the saloon. The great hall was packed, and the character of the meeting afforded the citizens of New York an object-lesson of the work which the total abstinence movement, now grown into an immense army, was doing during the past twenty-five years through the length and breadth of the land.

Addresses were delivered by men prominent in civil and ecclesiastical affairs, among whom may be mentioned Archbishop Corrigan, who presided; Mayor William L. Strong; Senator T. C. O'Sullivan; Rev. James M. Cleary, President of the National Union; Bishop Keane and Hon. Theodore Roosevelt, who was at that time President of the Police Board. During the course of his remarks, Mr. Roosevelt said:

"All Americans owe a debt of gratitude to the Catholic Church for the valiant and righteous war it has waged for temperance and for a decent observance of the day of rest and of innocent enjoyment." He was pleased to be on the platform with "the distinguished prelate, the exemplary American citizen who presided over the last meeting at which I spoke at the National Capital, when, on Washington's Birthday, I had the high honor of delivering the address on Washington before the Catholic University under Bishop Keane." The first time he had "his attention called to temperance was in the New York Legislature, when under the leadership of that magnificent American, one of your most distinguished members, Archbishop Ireland, he introduced a bill to further temperance—that grand American who has served his country in peace and who has served it in war, the only Archbishop living of any denomination who of right wears and is entitled to wear the button of the Loyal Legion."

"I neither know nor care aught of the possible political effects of my actions; but I do know that, according to our capacities, my colleagues and myself have striven so to act that at the end of our terms of service we shall feel that, whether defeated or not, we are entitled, when we go out of office, to the respect of honest men."

The effect of the speaker's personality and of his words can only be imagined by those who saw him and heard him. The enthusiasm was intense.

The New York *Times*, a conservative sheet and recognized as the organ of the wealthiest and most cultured people, devoted a whole column of its editorial page to describing the personnel of the convention, the absence of dyspeptics and reformed drunkards, of cult and cant, of strong-minded women with spectacles and eye-glasses; there was nothing singular about the delegates, except that a large number of them must have been of Irish race, but their faces were not those of the Irishman of caricature, but the face one meets in the finest of the Catholic priesthood, while the women revealed their race in their quick wit, their roguish smiles, their sharp ears, and their point-blank repartee. "Twelve of the men taken at random would have made a model jury for an important case. Their perfect equality was memorable: white and black, men and women, priests and laymen, carried themselves in their relations with each other like people ideally well-bred, . . . and with a complete absence of the pietistic face and manner. The Catholic Total Abstinence Union already contains the flower of the priests and of their flocks."

TWENTY-SIXTH ANNUAL CONVENTION.

St. Louis, Mo., August 5-7, 1896.

Spiritual Director, Most Rev. John Ireland, D.D., St. Paul, Minnesota; President, Rev. James M. Cleary, Minneapolis, Minnesota; First Vice-President, J. Washington Logue, Philadelphia, Pennsylvania; Second Vice-President, J. F. Brennan, New Haven, Connecticut; Third Vice-President, Mrs. L. M. Lake, St. Louis, Missouri; Treasurer, Rev. William McMahon, Cleveland, Ohio; Secretary, Rev. A. P. Doyle, New York City, New York.

“In personal appearance the delegates to this convention were quiet, studious, and reserved in manner, their fresh, clear, wholesome-looking faces being a reflex of the clean lives they lead and an index to the persistent battle they wage upon the demon of drink. The presence of so many clergymen added a spirit of dignity to the deliberations, and an air of sweetness and grace pervaded the convention by reason of the large contingent of women delegates.” Such was the favorable impression made upon a writer for a prominent daily newspaper of the city in which this year’s convention was held.

The magnificent success of the Jubilee Convention of the previous year in the metropolitan city of New York had renewed the courage of the old soldiers in the cause and awakened a keen, active interest among many who had heretofore lent little, if any, aid to the movement. The National Union had won the good will and approval of upright people of all shades of belief for the practical work it had accomplished in fostering virtue and in disseminating knowledge. The societies that had been active in holding rallies and in distributing total abstinence literature had been rewarded with the most gratifying success. Recognizing that women are the best teachers in the world along certain lines, their earnest co-operation in the work had been encouraged, with the result that they were now giving the most generous support to the ennobling cause of Catholic total abstinence. The organization had encountered tremendous obstacles in its endeavors to divorce the Catholic name from intemperance, but it had conquered them, and could now look forward to a future encouraging and hopeful.

The reports to this convention show a gain for the past year of 120 societies and 5,761 members. There were on the roll of the National Union 895 societies, with 55,375 members, divided as follows: 383 men's societies, with 34,089 members; 197 juvenile societies, with 14,624 members; and 115 women's societies, with 7,271 members. There were, moreover, 20,015 mem-

bers of local unions that were not affiliated with the National Union.

The success of Rev. A. P. Doyle in advancing the work of the Publication Bureau is especially worthy of mention. In four years there had been sent out 1,448,300 tracts, or 13,681,100 pages of literature, and 748,000 Sacred Thirst Cards. The good work accomplished thereby was undoubtedly very great. The Catholic papers generally were now devoting a column to special temperance news, which was a wonderful help to the movement, and an indication of the commanding position which it held in public esteem.

A Prize Banner was awarded to St. Aloysius's Young Men's Society, of South Scranton, Pennsylvania, for having reported the largest increase in membership during the past year. The announcement of the competition for this prize standard had the effect of developing not a little activity throughout the whole Union.

A representative of the Keeley League, an organization claiming a membership of 30,000 reformed drunkards, addressed the convention. He explained how scientific medical treatment was needed for the habitual drunkard, whose mind became diseased. Drunkenness was the cause of immorality as well as of crime generally. Science comes to assist religion; it gets the whiskey out of the man to make room for the grace of God. Thus were the members of the

League trying to do something to atone for the past by working for their fellow-man.

The resolutions presented the platform of the Union in the shape of practical recommendations in favor of total abstinence; cadet societies; women's societies; good example on the part of fathers and mothers in joining societies; Catholics to leave the liquor traffic; the Catholic papers that refuse liquor advertisements to be supported; praise was given to organizations for refusing honorable positions to liquor dealers; the lecture system had proved its efficacy and was recommended to the subordinate Unions; the missions to our non-Catholic countrymen were praised (all reference to other nationalities than our own American one had of late years disappeared), and the best missionary Catholic is a total abstainer who can meet his non-Catholic brethren at a favorable half-way point.

TWENTY-SEVENTH ANNUAL CONVENTION.

Scranton, Pa., August 18-20, 1897.

Spiritual Director, Most Rev. John Ireland, D.D., St. Paul, Minnesota; President, Rev. James M. Cleary, Minneapolis, Minnesota; First Vice-President, J. Washington Logue, Philadelphia, Pennsylvania; Second Vice-President, J. F. Brennan, New Haven, Connecticut; Third Vice-President, Mrs. L. M. Lake, St. Louis, Missouri; Treasurer, Rev. William McMahon, Cleveland, Ohio; Secretary, Rev. A. P. Doyle, New York City, New York.

"The Catholic Church, a Tower of Strength for Total Abstinence," was the subject chosen by the Reverend President, Father Cleary, for his annual address to this convention, from which we quote as follows:

"Again we meet to renew our zeal and to pledge our generous devotion to the sublime work of total abstinence. The presence of so many of the tried veterans of this movement is encouraging evidence that they are determined not to grow weary in the work of uplifting their fellow-man. The presence of such a noble band of new laborers in this inviting field is convincing proof that the spirit of self-denial is vigorous, active, and strong among our Catholic people. . . .

HISTORY OF THE C. T. A. U. OF AMERICA.

"In our age and country no enemy of the people's moral health, of their material prosperity, of their domestic happiness, and of their social advancement is so cunning and crafty, so watchful, so merciless and grasping, so defiant and daring, so unscrupulous and shameless, so successful in its destructive work as the widespread evil of excessive drinking. Since its organization in 1872 our noble Union has done heroic work in the cause of Catholic self-denial. Its leaders have been fearless. The workers in the ranks have been tireless. Its champions and devoted friends have endured ridicule, encountered misrepresentation, have been derided and scorned as hypocrites and fanatics, but they have not become discouraged, and are more determined, if possible, than ever to continue a relentless warfare against the drink curse. . . .

"No excuse can be offered and no defense made for the deadly injury that has been done to our Catholic people and to the good name of the Church in this country by those professing the Catholic faith of self-denial who have conducted, often in a most unbecoming manner, the dangerous and degrading business of ministering to diseased appetite for strong drink. The Catholic saloon-keeper has been a most odious scandal to the Catholic name, and too often the fruitful cause of the debasement, poverty, and wretchedness of his co-religionists and countrymen. While in the abstract it may be no sin to sell intoxicating drink, and no sin to conduct a liquor saloon within the limits prescribed by law, in practice in this country to-day the saloon business is something more than a dangerous business. As a business it has become disreputable, because of its corrupting influence in the political affairs of the people, of its persistent violation of existing laws, and of its tendency to propagate vice and demoralize the people. . . .

"The serious difficulties surrounding the wage-earning classes suggest a wide field of work to our total abstinence

societies. The sacred rights of labor were never in more serious danger than in our day. The distresses of the poor combine to dispel from their minds earnest convictions on the duties of the laboring classes. Working men besotted by drink are easily robbed of their rights. They forfeit in their folly their due share of the advantages that modern inventions and industrial progress have won for them. The victims of saloon environment become easy victims of the delusive sophistries of socialism and anarchy. Slaves to the drink habit easily become unconscious slaves of unscrupulous masters who deceive and mislead them into believing that the avowed enemy of wealth is the poor man's friend. Working men whose earnings support the saloon will never be capable of maintaining their rights nor of performing their duties. Dissolute habits will infallibly consign the people to debasing bondage, dependent poverty, degrading slavery, and self-contempt. Sober men are at least capable of receiving salutary lessons, of giving intelligent consideration to the vexatious problems that arise between organized wealth and organized labor. There is always encouraging hope that men who are not besotted by drink can be guided safely in defense of their rights and in the performance of their duties. Most sad object lessons are taught us every day in the present sufferings of those who in prosperous times lavished their generous earnings upon the liquor saloon."

The presidents of subordinate unions in reply to the question, "What reasons have you to offer why societies cannot be organized in every parish in your territory?" replied variously. Winona, Minnesota, answered, "We can and will." Others had one or more reasons,—for instance, the ladies of Missouri were asked by the pastors to "wait a little longer." In Phil-

adelphia, "some parishes are not English-speaking." In Pittsburg, "perhaps there are too many Catholic societies; total abstinence societies are too often looked upon as bands of reformed drunkards; a total abstinence society requires much cultivation and attention to succeed; it is very hard to hold boys in cadet societies after they get to be sixteen, and their homes are too often not what they should be."

Eulogies were made of John H. Campbell, of Philadelphia, deceased, conspicuous in the history of the National Union for his great and intelligent zeal in the cause.

The Hibernian Total Abstinence Association wrote congratulations from Boston, and begged action against "the social drinking habits, which obtain in societies organized under the benign influence of Mother Church, and which drag the name of Catholic into the mire of rum-drinking and rum-selling."

War Chaplain, Father Thomas Scully, of Cambridge, Massachusetts, famous for his martial bearing in the Anti-Saloon war in that University town, answering certain false insinuations of a newspaper, said that he was proud to be under an archbishop who, to his own knowledge, for over twenty-five years had not tasted a single drop of wine or beer or any kind of liquor, and at the celebration of his silver jubilee in Boston a few years ago, when the matter was presented to him of having a banquet and inviting to it the Governor of Massachusetts, the Senators in Washington, and

representative men of the State, he said they could have that banquet but on one condition, and that was that no wine or liquor or beer should be on the table. The banquet was held. Over a thousand guests sat at the table, and the strongest drink taken was Apollinaris water.

A splendid banner, valued at \$150, was awarded to St. Leo's Battalion, of Scranton, Pennsylvania, for the largest increase in membership during the past year. At the previous convention the contestants were very few, but this year sixteen societies strove for the prize, Minnesota, Pennsylvania, Connecticut, Massachusetts, New York, and Missouri sending rival lists.

The Temperance Publication Bureau reported prosperity. It had met all expenses for the considerable work done; 35,250 copies of "How to Keep Lent," 113,800 copies of *Temperance Truth*, and 351,500 Sacred Thirst Cards had been distributed.

The work of the National Union was progressing in a satisfactory manner, considering that it had to face a furious political storm, the like of which had not been seen for years; a storm so violent as to prostrate business activities and to set at variance the different classes of the people. There was a healthy increase reported,—74 new societies having been organized, with 3,459 members. There were now on the roll 591 men's societies, with 35,243 members; 194 juvenile societies, with 14,149 members; and 129 women's societies, with 6,632 members; in all, 914 societies, with

56,024 members in the National Union. To these figures must be added 21,230 members of local unions not affiliated with the general body, making a grand total of 77,254.

The advances thus made in the total abstinence movement were in no sense due to any fortuitous combination of circumstances, but were the logical effect of earnest personal work on the part of the members.

TWENTY-EIGHTH ANNUAL CONVENTION.

Boston, Mass., August 10-12, 1898.

Spiritual Director, Most Rev. John Ireland, D.D., St. Paul, Minnesota; President, Right Rev. Michael Tierney, D.D., Hartford, Connecticut; First Vice-President, J. Washington Logue, Philadelphia, Pennsylvania; Second Vice-President, Hon. Walter J. Gibbons, Chicago, Illinois; Third Vice-President, Mrs. L. M. Lake, St. Louis, Missouri; Treasurer, Rev. D. F. McGillicuddy, Worcester, Massachusetts; Secretary, Rev. A. P. Doyle, New York City, New York.

This convention easily ranks among the most successful ever held. It was successful in point of numbers attending, in the open-handed and free-hearted welcome extended by the religious and civic authorities, and in the harmonious conduct and fruitful issue of its work. The sessions were held in Faneuil Hall, the "Cradle of Liberty," where Father Mathew had been welcomed to Massachusetts on the 26th day of July, 1849.

During the period of this convention the people of the United States were at war with Spain, because that country abused some of its subjects in the Island of

Cuba. Commenting upon this fact, the Reverend President of the National Union, Father Cleary, said:

"All thinking men understand very clearly now what it was not an easy matter to make intelligible to the many a few years ago, namely, that strong drink, even in moderate doses, impairs the efficiency of men in every line of human activity. The testimony of veterans on long marches confirms the total abstinence theory, as it demonstrates beyond all question that the hardships of camp and field are endured with greater ease by total abstainers than by those who are stimulated by alcohol. The unequalled examples of alertness in action, of superior skill in deadly combat, given by our well-disciplined seamen at Santiago, must convince the world of the practical wisdom of inspiring brave men to heroic deeds of valor, not by the wasting fires of alcoholic stimulants, but by the more elevating and refining principles of intelligent training and sober preparation for their work. Had the officers and men of the noble 'Oregon' been inspired by strong drink, instead of being, as they were, under American naval discipline, free from its poisonous influences, the Stars and Stripes would not float in triumph over emancipated Cuba.

"Tender regard for our soldier boys, oppressed by the pitiless heat of a tropical clime, far removed from the wholesome influences of home and friends, compels us to protest against the shocking abuses that have arisen as a result of dispensing intoxicating liquors at the canteen stands in our military camps. The soldiers of our volunteer army are unable to draw their scanty pay for the purchase of wholesome food and necessary comforts, but they are permitted to draw half their salaries in beer checks, and if they do not get drunk too often they are permitted to draw three-fourths of it in this way. It is unbecoming and disgraceful for a government like ours, that can justly boast of superior intelligence and

high ideals, to thus connive at schemes for debauching our valiant army. . . .

"We have abundant reason to feel encouraged and to continue our labors for the sacred cause of Catholic total abstinence. A large percentage of the young men and women who now work with zeal and devotion for the advancement of Christian sobriety in our ranks have never known the taste of intoxicating drink. They have been wedded to this work since the tender years of childhood and form the secure foundation for staple total abstinence societies in their mature years. We shall, therefore, continue our labors with greater zeal, with more lively energy than ever before. We must save our young men from the saloon temptations, make an honorable record for ourselves as earnest and intelligent Catholics against the debasing power of the liquor saloon."

The outlook for total abstinence principles was growing brighter every year, and the majority of the best minds of the day were agreed that the only legitimate fields for the uses of alcoholics are chemistry, pharmacy, and the arts; that all great responsibilities are accepted and welcomed if they are undertaken by total abstainers, and they are considered vulgar who press the wine-cup; that there is no greater cause of evil, morally and physically, in this country, than the use of alcoholic beverages; of our own military and naval leaders, who recognize the superior endurance of the abstainer; of the Congressional Committee who advised the abandonment of the sale of intoxicants in immigrant stations, soldiers' homes, military posts, or within the walls of the executive buildings: in these last especially, that the American Congress may say to

our country in no uncertain terms, that intoxicants are not necessary incentives to needed and wholesome legislation.

The Catholic total abstinence societies are entitled to claim a large percentage of the credit of this spirit. Every gain to the temperance movement in this country has a temperance society behind it.

An earnest address, signed by many of the prominent priests of Boston, in which they expressed their willingness to assist the movement, was presented to the convention. They stated that they could not fail to appreciate the solid and lasting benefits conferred by the Catholic Total Abstinence Union upon the entire community. . . . The Pope, the Council, the Bishops and the priests had endorsed and helped it. Only by and through the aid of religion could the cause of temperance make any real progress and secure any lasting results. Hence they might be permitted the liberty of urging upon all total abstinence societies the necessity of always working in hearty co-operation with their spiritual directors and pastors, and of keeping ever in view the importance of depending largely on spiritual aids and means in the work to which they are so specially pledged.

The resolutions declared that the Union was the largest fraternal organization of the Catholic Church in America. It rejoiced in the many examples of total abstinence now given by bishops and priests, and in the welcome by the priests of Boston, as well by the

Archbishop, whose life and acts assist us. "We are always anxious to follow the advice of the Catholic clergy, and most respectfully beg their co-operation." They recognized the value of legislation, and urged Catholic Total Abstinence Union members to work for laws still more restrictive of the liquor traffic. They called on the societies to educate the public by lectures, by temperance literature, by the press; to urge their Congressmen to vote against the sale of intoxicants on reservations, in immigrant stations, and canteens. General Shafter was praised for prohibiting sale in canteens or in Santiago de Cuba. The importance of training the young, being recognized, measures should be taken to secure the teaching of approved total abstinence principles in the parochial schools of the country. The growing practice of excluding from festivities and social gatherings intoxicating drinks was mentioned as praiseworthy. The extension of temperance work among non-Catholics was hailed with delight, their friendly greetings were reciprocated, and all were urged to extend them the right hand of fellowship. Affection was expressed for our soldiers and sailors, and undying allegiance to our country was renewed, etc.

Compared with the records of previous years, 1898 stands high on the list. There were added to the roll 91 new societies, with a membership of 4,069. We find 603 men's societies, with 35,699 members; 192 juvenile societies, with 12,312 members; and 126 women's societies, with 6,634 members;—a total of 921

societies, with 54,615 members; to which must be added 22,608 belonging to local unions not affiliated with the National Union; making a grand total of 77,223.

The growth in temperance sentiment had been progressive. Frequently in various parts of the country there was striking evidence of a rising tide of opinion in favor of total abstinence, but the organization of societies was not by any means commensurate with the strength or universality of this sentiment.

TWENTY-NINTH ANNUAL CONVENTION.

Chicago, Ill., August 9-11, 1899.

Spiritual Director, Most Rev. John Ireland, D.D., St. Paul, Minnesota; President, Right Rev. Michael Tierney, D.D., Hartford, Connecticut; First Vice-President, J. Washington Logue, Philadelphia, Pennsylvania; Second Vice-President, Hon. Walter J. Gibbons, Chicago, Illinois; Third Vice-President, Mrs. L. M. Lake, St. Louis, Missouri; Treasurer, Rev. D. F. McGillicuddy, Worcester, Massachusetts; Secretary, Rev. A. P. Doyle, New York City, New York.

During the proceedings of this convention an address was delivered by the Most Rev. John Ireland, D.D., Archbishop of St. Paul, the effect of which was soul-stirring, due to the knowledge on the part of his hearers that the speaker practiced what he taught. The following is a synopsis of his remarks:

He was glad to meet Father Bessonies, of Indiana, whom he knew at New York in 1873, and Father Hodnett, of Chicago, who was at the convention here in 1874. He thought that it would be well to have a book written: "The History of the Catholic Total Abstinence Union of America." He knew a great deal

of its inner history himself. There used to be ardent agitation over constitutional amendments. The Catholic Total Abstinence Union had made since 1872, one of the most honorable records in the history of the Catholic Church. It had made total abstinence honorable among Catholics, temperance honorable, and intemperance contemptible. It had made the Church honorable before the people of America, who knew not her great and holy works, but know of this Union. Let each one look around, and see how much good the Union has done in his own neighborhood, and argue from that how much has been done all over the country where there has been a branch of the Union or where it has been heard of. They must not be surprised at their comparative fewness. The heroes that go forth to save the country are always few, but each one of them is worth a hundred, is worth three hundred of the others, and they do save the country. "I would rather see one active total abstainer, such as you are, than fifty who keep the pledge for merely selfish considerations." Each one can do a great deal of good by his protest, his example, his occasional words. He saw "three of our old friends coming out of a saloon one day." But they kept their hands over their mouths and were ashamed to answer his question: "Where have you been?" It is a great victory to make going into a saloon disgraceful. Alcohol is a poison, and does harm even in the smallest quantities. "There is not a single country in Europe to-day that does not have

its annual congress of anti-alcoholic workers, made up of the best physicians and leading thinkers of each and every country. They understand, as a remarkable surgeon of Brussels told me, that alcohol poisons the bladder; if he found any sign of alcohol in it, as he did in seventy-five per cent. of the cases, then he feels that his skill had met an almost insurmountable obstacle." The race is to the temperate; and in this age of intense competition Catholics will be left if they are not sober. He had found that total abstinence was honored to-day in countries where twenty-five years ago it was almost unknown. Here and there in Europe he met men and women in every position in life who said: "We don't take wine. Our physician has told us not to, and we feel better without it." He himself had been recognized as an earnest man, because he had owned that he had taken the pledge, was a teetotaler. "That's not much," I thought to myself; but still they thought so, and said: "That man means to do something. He is in earnest, and he can practice a little self-denial for it." There's no use talking temperance, or very little use; but just say, "I have taken the PLEDGE," and electric light and power is at once infused into your speech, and people will say, "He is in earnest," and your words will have force. . . . Look at Father Bessonies, in his eighty-fifth year, the sixtieth of his apostolate! Ninety-five men out of a hundred could not leave their chairs at eighty-five. What makes him able to come here from Indianapolis? Total absti-

nence. Here is a great, but yet not a hard, act of charity, the sacrifice of one's appetite for alcohol. The man who does it is noble, and far more useful to his fellow-men than he who merely gives dollars. Total abstinence adds to your health; it aids you in your self-respect; it adds to your honor and does good to your soul.

A committee was appointed to carry out the suggestion of His Grace Archbishop Ireland as to the writing of a history of the National Union, and the president was requested to appoint the Archbishop as chairman of the committee. It was not intended that this committee should write the history. They were to report upon the proposal at the next Annual Convention.

It was decided that a "Temperance Song and Hymn Book," especially designed for juvenile societies, be published by the Executive Council.

The subordinate unions were earnestly recommended to celebrate the golden jubilee of Father Mathew's visit to this country, which occurred in the following October. It was deemed fitting to celebrate the jubilee of a visit which was productive of incalculable good to the entire country, and to do it in a manner calculated to inspire higher and holier effort in the cause of temperance.

For the first time a society of seminarians and priests appears on the rolls of the National Union. The Diocese of Cincinnati, under the noble example of its saintly and venerable Archbishop, was the first to or-

ganize a society of this character. The splendid priestly personality of Rev. Anthony S. Siebenfoercher was for the first time displayed in this convention. He represented the Ohio Union. The magnificent work of this venerable priest in organizing the seminarians and priests of various institutions of the country will be noted later in the annals of the National Union.

The National Secretary reported that during the year 67 societies had been organized, with 3,582 members. The increase had not been what the importance of the work should command. In the six years of his own stewardship 599 societies had been admitted, with 29,592 members. There were now on the roll 616 men's societies, with 34,194 members; 200 juvenile societies, with 12,634 members; and 127 women's societies, with 7,182 members; in all, 943 societies, with 53,810 members in the National Union. The local unions not affiliated with the National Union had, in addition to the above, 26,538 members; a grand total of 80,348 members pledged to the cause of total abstinence.

From the reports presented to the various conventions it would appear that many societies are added and many are dropped as the years go by; therefore, in computing the number of members gained during the year it is necessary to deduct those who have been stricken from the roll, and a careful examination of the Consolidated Roll is required to know the precise standing of societies and unions at any particular period.

It is to be regretted that the limitations of this volume do not allow its insertion.

The resolutions reaffirmed the adherence of the Union to the principles of total abstinence; were delighted at the giving of the pledge to children at confirmation by the Bishops, and urged the formation of juvenile societies; recommended that a text-book on total abstinence be introduced into parochial schools; that women's societies be formed to counteract the increasing use of intoxicants by women; praised the Temperance Truth Bureau; open meetings with dignified and educational methods; legislation restrictive of the liquor traffic; renewed the expression of undying allegiance to the flag and love for its defenders; recognized the earnest efforts of prelates and priests in the cause; mourned the loss of our champions, Right Rev. John A. Watterson and Right Rev. William O'Hara; and recommended the celebration of the fiftieth anniversary of Father Mathew's visit to our shores.

The coming year was looked forward to hopefully, as it was expected that the celebrations of the Golden Jubilee of Father Mathew's visit to this country would not only stir many of the laggards to do something to propagate the doctrines of total abstinence in their localities, but would fill the leaders with enthusiasm to emulate the example of him whose name was revered and whose work the National Union was seeking to perpetuate.

THIRTIETH ANNUAL CONVENTION.

Philadelphia, Pa., August 8-10, 1900.

Spiritual Director, Right Rev. Thomas D. Beaven, D.D., Springfield, Massachusetts; President, Rev. D. F. McGillicuddy, Worcester, Massachusetts; First Vice-President, J. Washington Logue, Philadelphia, Pennsylvania; Second Vice-President, Hon. Walter J. Gibbons, Chicago, Illinois; Third Vice-President, Mrs. L. M. Lake, St. Louis, Missouri; Treasurer, Rev. J. J. Curran, Wilkes-Barre, Pennsylvania; Secretary, Rev. A. P. Doyle, New York City, New York.

The first meeting of the National Union held in Philadelphia was in 1876, the second in 1886, this being the third. Philadelphia stood then, as it has always stood, in the front rank of the total abstinence army, because at all times in the history of the movement in Philadelphia it had been given the hearty approval and co-operation of the clergy. Thus encouraged, advised, and directed, the cause had advanced beyond all other unions.

This meeting was a notable one for many reasons, not the least of which is that it was held in the City of Brotherly Love, the home of the great Archbishop

Ryan, who is a member of the Cathedral Total Abstinence Society of that city. The venerable prelate appeared upon the platform of the Academy of Music, bearing on his breast the badge of total abstinence, and told how, sixty-one years before, he had taken the pledge from Father Mathew, and was probably the oldest total abstainer present; he likened the temperance movement to that of a great river, - and seeking its source, as they anciently looked for that of the Nile; described how the Quaker, William Martin, used to try and get Father Mathew to take the pledge. If you have tried to make another take the pledge and without success, try again, for Father Mathew refused for a considerable time to do so. Suppose the honest Quaker had given up, how much good would have been left undone! You are pledged to continue the movement, in spite of discouragement. Extend the women's societies. Through woman Adam lost Paradise, and woman has been trying ever since to get him back. The women will keep their husbands to the work. Pay great attention to cadet societies. The parents will follow the children as the ewe does the lamb. As for me, "I here pledge myself to do all in my power, during the days that may remain to me, to render successful within the sphere of my influence the total abstinence movement."

A prize banner was presented to St. Vincent's Total Abstinence Society of the Fathers of the Mission, Chicago, which had increased in one year 359 members.

Eight priests of the Lazarist Order and three professors of their college were associated in the work of the society.

The following cablegram was received from His Holiness Pope Leo XIII:

"To his Grace Archbishop Ryan, of Philadelphia:

"The sentiments of filial devotedness expressed in the name of the hosts of total abstainers assembled in your city have been very welcome to the Holy Father. He accordingly most lovingly gives them his blessing.

"M. CARD. RAMPOLLA."

The President of the National Union was presented with a gavel made partly of the Washington elm of Cambridge and the chestnut tree of Longfellow's "Village Blacksmith." It was inlaid with crosses in wood from the old Boston Cathedral and a pebble from Father Mathew's grave.

There had been a certain "healthy increase" in membership during the past year, but it was not equal to the efforts bestowed. The new societies organized numbered 54, but, counting the losses and gains, the net increase contrasted unfavorably with previous years. The Holy Father had asked for a report of the good works of Catholics at the closing of the century, and the National Union had sent out a call for activity, so as to present him with 100,000 members.

In 1890 there were on the roll of the National Union 50,000; in 1895 there were 75,000; in 1900 there were

81,000, which was 19,000 less than the 100,000 asked for.

In the report of the History Committee, previously mentioned, it was stated that they had determined to get up such a history of the movement in the United States as would be a "classic in the way of information; a reliable history of the movement from the very beginning." How near the author has approached the accomplishment of that ideal must be left to the judgment of the reader.

The resolutions reasserted the belief that total abstinence is the best remedy for intemperance, and pledged earnest effort against the latter evil; recognized with pleasure the continued zeal and sustained effort of the Archbishops and Bishops in favor of total abstinence; commended the practice of pledging children at First Communion and Confirmation and of inducing all the faithful to abstain from intoxicants during Lent. (This is the first time mention of this holy practice is made in the resolutions.) They praise the efforts of the Catholic press, and thank the editors; rejoice that the cause not only holds its own, but advances with unfaltering step, growing in popularity; express encouragement by the zealous efforts of clerical and lay workers throughout the country; recommend juvenile organizations and a Text-Book of Total Abstinence in the parochial schools; condemn Catholic papers that advertise the liquor traffic; bid all societies to observe the laws of the Third Plenary Council, which require

the permission of the Bishop for fairs and picnics, and forbid the use of intoxicants on such occasions; deplore the desecration of Sunday by the liquor traffic; congratulate the Ancient Order of Hibernians, who were establishing a total abstinence branch in their organization; deplore the use of intoxicants by women of culture, wealth and influence, and advocate the formation of women's societies for total abstinence, by way of protest and correction; recommend open meetings, lectures, and the scattering of temperance literature where the interest in the cause is flagging; pledge the aid of the convention to maintain the interests of the Catholic Church against injustice and bigotry; and thank Archbishop Ryan for his strong, eloquent commendation of the work, for his words of wisdom, and for his promise of continued co-operation in his sphere of influence.

THIRTY-FIRST ANNUAL CONVENTION.

Hartford, Conn., August 7-9, 1901.

Spiritual Director, Right Rev. Thomas D. Beaven, D.D., Springfield, Massachusetts; President, Rev. D. F. McGillicuddy, Worcester, Massachusetts; First Vice-President, J. Washington Logue, Philadelphia, Pennsylvania; Second Vice-President, Hon. Walter J. Gibbons, Chicago, Illinois; Third Vice-President, Mrs. L. M. Lake, St. Louis, Missouri; Treasurer, Rev. J. J. Curran, Wilkes-Barre, Pennsylvania; Secretary, Rev. A. P. Doyle, New York City, New York.

The sermon preached by Rev. Thomas F. Burke, C.S.P., in the beautiful Cathedral of Hartford, was pronounced by the press of that city as the "most powerful argument in behalf of temperance ever heard there." He said, in part:

"The Catholic total abstinence movement should and will live, because it is Catholic. It has the sanction and encouragement of the Catholic Church, and so in a measure partakes of her very life. The bishops, the Plenary Council, the Pope himself has sanctioned and blessed it. It is in the highest sense religious, its essence being found in the practice of total abstinence, that is of the practice in the heroic degree of one of the cardinal virtues. Jesus Christ taught us to com-

bat vices by carrying the opposite virtues to a heroic degree; pride by humility, luxury by poverty, gluttony by fasting, lust by chastity, selfishness by suffering, and so, drunkenness by total abstinence. Drunkenness is one of the most fruitful sources of crime and misery . . . the most efficient remedy for it is personal total abstinence. . . . If a priest could tell you even one-tenth of the misery caused by drunkenness, there is not one, with a spark of the love of God or man in him, that would not pledge himself to do all in his power to wipe this evil from the face of God's earth. . . . Infinitely more good can be accomplished by 100,000 total abstainers united in their efforts than by the same number acting without any plans for systematic advance. . . . The standard by which many judge the Catholic Church is the sentence of Jesus Christ, 'By their fruits you shall know them.' One of the most potent forces in attracting the Protestant mind to the Catholic Church is the work for temperance within our ranks, and especially in the public expression of it through the Catholic Total Abstinence Union. . . . The history of the Catholic Total Abstinence movement in America should be written. . . . Children should be organized. . . . Substitutes for the saloon should be established. We must not be behind others in our organized effort for good along this line. This Union is bound to live and prosper. It will grow in numbers, for if sometimes its gains have been slow, there nevertheless has always been an advance."

An excellent resume of the state of Union at this period of its existence is given in the report of the National Secretary to this convention. He stated that the past year had been one of unceasing effort to reach a distant goal; though they had not reached it, they had organized 93 new societies and had added 4,190 to the

roll of membership. The societies in the Union were, men's 607, with 34,602 members; women's 150, with 3,327 members; and juvenile 213, with 12,647 members; in all, 970 societies, with 60,576 of their members in the National Union, and 24,835 outside of it, making 85,411 total abstainers.

Over one-third of all the organized total abstainers of the country are in the State of Pennsylvania. Philadelphia is "our pride and our glory," through a whole generation. Scranton has a splendid organization, now on the wave of prosperity under Father Curran's skillful guidance. The old Pennsylvania State Union, the parent organization of the State, from which all the others have sprung, is still doing good work, while the work done in Pittsburg and in Erie is a model for us all. Illinois is growing rapidly. Indiana is not yet aroused. The Knights of Father Mathew are steadily increasing and full of vigor, while Winona, St. Paul and Wisconsin need abundant care in order that they may meet the expectations of their most hopeful friends. A well written history that does the fullest justice to all the men and things that have impeded, as well as those that have accelerated the movement as an uplifting influence, will give our cause a prestige and a dignity that will draw into it many of the intellectual forces of the country. It is estimated that fully seven-eighths of the drinking is due to the "treating" habit. At a State convention the members of the Knights of Columbus, a great Catholic fraternal order, pledged

themselves individually and collectively to unconcealed hostility to the treating habit, and promised to oppose it by precept and example. This is good temperance work, and we cannot do better than help in opposing the nefarious treating practice. The organization of juvenile societies is the real hope of our work. Philadelphia has done well in this. In Illinois, and generally elsewhere, this good work is going on more so this last year than for the previous five.

We regret that the limitations of this volume will not permit us to give in full the address of Archbishop Ireland, delivered during the proceedings of this convention. However, the following summary will illustrate somewhat its powerful character :

He had been a soldier of total abstinence for thirty-two years, and he always called it *The Cause*,—the cause that beyond any other could do good for our people, and bring honor to Church and to country. . . . Although they numbered but 85,000, still there are many temperance societies and hundreds of thousands of abstainers made sober because the Catholic Total Abstinence Union held up the banner of total abstinence. The soldiers are few, but the many profit by their valor. Some thirty years ago our people were charged, and not without reason, of drinking to their own perdition and to the shame of the country. To-day a Catholic can hold up his head. We are leaders in total abstinence. There are many who say, "I can say Yes or No," to the glass,—but they always say Yes.

We should practice self-denial and try to bring others to heaven with us.

How delightful to see your Bishop here, and so many of your pastors! To-day priests realize the duty imposed on them, and in our seminaries total abstinence societies are being organized among the students. When the young men go forth to teach and practice total abstinence a bright day is coming for the Church. O let us all, fellow-priests, swear before God that we will save our people! They are the choice children of the Church. The Holy Father said to me one day: "The future—it is America!" As the Catholics of America, so will be the Church the world over. Let us priests and people remember the one peril before us.

The weighty, cutting strength and force of Archbishop Ireland's words, backed as they were by his personal self-denial and well-known experience, must have entered and sunk into the very soul of his hearers.

Mrs. L. M. Lake, speaking of the encouragement accorded to women to enter upon the great work of elevating the race, said:

Sodalities were numerous enough, but husband and wife must stand one on the all-important virtue of total abstinence. If a woman is allowed to charm us with her singing, why should she not be permitted to move us with her eloquence? Who have built the churches? If you answer truly you must say "the woman." Who makes the man go to Mass on a Sunday morning? Who sends the children to Sunday school? The woman. "I

say to you that the same force back of the movement will give to it the same power and growth given to the Church and other societies connected with her." A house divided against itself must fall. "If this were my last word on earth, and I knew it were my last, except my word with God, I would make that word be to you: 'Good priests and laymen,—bring the woman into our movement.'" Outsiders judge our Faith by our lives. There are splendid women waiting for a word of encouragement, without which they wilt away. A little cold water just takes the life out of them. One "God bless you" from a priest goes further with women than if a dozen other people applauded their efforts. Give that encouragement right along, and women's total abstinence societies will flourish side by side with men's, as they do in Philadelphia.

THIRTY-SECOND ANNUAL CONVENTION.

Dubuque, Iowa, August 6-8, 1902.

Spiritual Director, Right Rev. Michael Tierney, D.D., Hartford, Connecticut; President, Rev. Walter Shanley, Hartford, Connecticut; First Vice-President, J. Washington Logue, Philadelphia, Pennsylvania; Second Vice-President, Hon. Walter J. Gibbons, Chicago, Illinois; Third Vice-President, Mrs. L. M. Lake, St. Louis, Missouri; Treasurer, Rev. J. J. Curran, Wilkes-Barre, Pennsylvania; Secretary, Rev. A. P. Doyle, New York City, New York.

The presence of the delegates to this convention gave to Archbishop Keane great moral support in his fight for the regulated saloon in his own see city, and advanced the prestige of the Catholic name throughout the Mississippi Valley immensely. All who heard the opening sermon of the Archbishop are unanimous in the verdict that it was one of the strongest arraignments of the vice of intemperance and of the saloon evil which fosters and encourages it that had been delivered in the history of the movement. He said, in part:

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"A call has been made upon us to take part in the work of temperance. Although Iowa was a prohibition State, the liquor power has stood entrenched against us. It has controlled the politics of Dubuque and of the State and there has been much disregard for law. Thus greedy self-interest has ever taught to scorn temperance.

"We have seen the constantly growing number of young men and women whose feet have been entangled in the vice of intemperance. We have seen the grief of parents over the ruin of their boys, whom they depended on as the support of their old age. We have seen the bitter tears of the wives whose husbands have forgotten the early promises of love. We have seen the power of liquor in the lives of little children, who, shivering with cold, asked for bread,—but the wages of the father had gone to the saloon. We have seen those children growing up in ignorance; securing an early start in careers of vice, because their fathers could not give them good example. Therefore we have ever been put on the defense, and in the defense of our people we have been obliged to organize, and thus we welcome you in serried ranks that have already done good for the cause, and it is our hope that our strength and membership will be doubled by the work of your convention. There is another consideration that makes me speak. We are desirous of spreading Christ's religion. We in this diocese know our labors should not end here, and therefore our zeal should be Catholic. The members of the Total Abstinence Union are as wide in their zeal as our country. You seek the abolition of temptations that beset the young and the old, the weak and the strong!"

He paid a glowing tribute to the Catholic Total Abstinence Union of America, and uttered a most galling invective against "the man who occupies the front seat in the synagogue, clean and white without, with an air of piety about him, and who with a flourish drops a dollar in the collection box so that

all may see him, yet within is a mass of rottenness who by nature of his actions, when not in the church, is not faithful to God. This man is a leech preying upon human beings; he is a scandalizer; he obeys his father, the devil. His reward for all this will come. When he stops to listen he hears the gruesome rattle of dead men's bones in his ears, for he is one of the number who help to send from 60,000 to 100,000 men to drunkards' graves each year. Think of the awfulness of this sound! Yet the whiskey dealer hears it every day of the year! He also hears the ravings and curses of the drunken man."

There had been for many years among the societies a demand for some external sign of affiliation with the National Union that might be framed and hung on the walls of the societies' rooms. The Executive Council was authorized at the convention in St. Louis to prepare "a society certificate of membership," but it was only during the past year that the services of an artist were secured and the charter specially designed for the Union. This charter, duly signed by the president and secretary, was issued to the societies of the Union.

As we look back over thirty years one of the apparent obstacles to the progress of temperance work has been the attitude of many of the seminaries where the young priests have been educated. Not only has there been very little or no cultivation of total abstinence sentiments, but the practices, methods and teaching, in many instances, have favored the moderate use of stimulants. This is not said in any spirit of criticism. Father Siebenfoercher, with his great sagacity, became impressed

in a very practical way with the fact that unless there was a knowledge and love for the principles of total abstinence as enunciated by the National Union and blessed by Rome, among the priesthood, there would be very little total abstinence among the people. So he instituted the Seminary Apostolate. He sought and readily obtained permission to preach the principles of total abstinence in the various seminaries of the country. He stood before these young men with the burden of many years of the ministry on his shoulders and with a look of intense conviction on his face, and he impressed them with the significance of the words of the Holy Father in his letter to the clergy in the United States, that "the practice of total abstinence is the proper and truly efficacious remedy for the prevailing vice of drunkenness, and that by how much the more strongly will all be induced to put this bridle upon the appetite, by how much the greater are the dignity and influence of those who give the example. But the greatest of all in this matter should be the zeal of the priests, who, as they are called to instruct the people in the word of life, and to mould them to Christian morality, should also, and above all, walk before them in the practice of virtue. Let pastors, therefore, do their best to drive the plague of intemperance from the fold of Christ, by assiduous preaching and exhortation, and to shine before all as models of abstinence, that so the many calamities with which this vice threatens

both Church and State may, by their strenuous endeavors, be averted."

As a result of his work during the past year Father Siebenfoercher had established total abstinence societies in Kenrick Seminary, at St. Louis; St. Mary's Seminary, of Cleveland; the Seminary of St. Paul, Minnesota; Mount St. Mary's, of West Cincinnati; St. Gregory's, of Cedar Point, Ohio; St. Charles's Seminary, at Overbrook, near Philadelphia; the Lazarist Seminary, at Niagara University; the Seminary at Seton Hall, New Jersey, and the Seminary at Hartford, Connecticut.

A little flurry was created at this convention over the rejection of two resolutions which did not happen to be recommended to the Committee on Resolutions. The matter hinged on a resolution of sympathy for the anthracite coal miners, then on strike, and a resolution of sympathy for the people of Ireland, at that time struggling for the proposed law of personal ownership of land. A motion of sympathy was made to substitute the dual resolution. Rev. Father Curran, of Wilkes-Barre, referring to this motion, said he was glad the convention recognized the struggle of the working class which the Irish people were making at home and in the coal mines. He believed that the effect of the motion would be far-reaching, because there were twenty-five thousand total abstainers among the coal miners; and it was his purpose as a total abstainer and a priest to devote himself largely to their interests. He was

of the opinion that the adoption of the motion would bring about a better feeling between the workers in the coal regions and the Catholic Total Abstinence Union of America.

The prize banner was won by St. Peter's Catholic Total Abstinence Society of Peterboro, Canada, which had gained 1,291 members during the year.

The past year had been a most notable one for the victories that had been won. The ordinary natural growth of the organization had been about 3,000 a year. During the jubilee year the addition to the membership had been 9,958, but in the past year there had been pledged and organized into societies affiliated with the National Union 10,436 new recruits. Were it not for the shrinkages in some of the older unions the year 1902 would be phenomenal in total abstinence work. The decreases, however, so offset the gains that the net increase in membership was 5,566. There were 631 men's societies, with 38,641 members; 167 women's societies, with 10,504 members; and 240 juvenile societies, with 17,017 members; a total of 1,038 societies, with 66,162 members. To which must be added 19,567 not yet affiliated with the National Union; making a grand total of 85,729 organized total abstainers.

THIRTY-THIRD ANNUAL CONVENTION.

Pittsburg, Pa., August 5-6, 1903.

Spiritual Director, Right Rev. Michael Tierney, D.D., Hartford, Connecticut; President, Rev. Walter J. Shanley, Hartford, Connecticut; First Vice-President, Hon. Walter J. Gibbons, Chicago, Illinois; Second Vice-President, Rev. John G. Beane, Pittsburg, Pennsylvania; Third Vice-President, Mrs. L. M. Lake, St. Louis, Missouri; Treasurer, Rev. J. J. Curran, Wilkes-Barre, Pennsylvania; Secretary, J. Washington Logue, Philadelphia, Pennsylvania.

At this period the position attained by the Catholic Total Abstinence Union of America was entirely satisfactory. The Sacerdotal Total Abstinence League had been instituted, and was approved by numerous Archbishops, bishops and priests. The women's societies had been productive of great good, and there were now in the movement thousands of children between the ages of fifteen and twenty years. The officers of the subordinate unions, men and women, were laboring indefatigably. The official organ of the National Union, *Temperance Truth*, was effecting its purpose in spreading valuable literature and in disseminating the official

information of the workings of the Union. The Executive Council was in close touch with the Pioneer Total Abstinence Association of Ireland, from which favorable reports were received of the work among the clergy and the laity. Maynooth College, the renowned ecclesiastical institution, had over three hundred total abstinence students, and many priests on the mission were pledged to the cause. All Hallows' Seminary, that of Thurles, and other colleges and convent schools had experienced marvelous success in the same field. This work in the ecclesiastical seminaries was something of untold importance and was full of promise. On the whole the public sentiment in favor of total abstinence was growing stronger every day.

One of the members of the Executive Council—the secretary—Rev. A. P. Doyle, having been charged with the work of establishing the Apostolic Mission House in Washington, District of Columbia, was obliged to resign his office. It is not an exaggeration to say that no officer in the history of the National Union was as devoted to the best interests of the temperance cause as Father Doyle. His work in the Temperance Publication Bureau, where the best utterances on the subject of Catholic total abstinence were collected and published; his labors in preparing the *Temperance Truth*, and in compiling the proceedings of the annual conventions; his travels of thousands of miles to lecture for the cause, to organize societies and infuse new life and vigor into old ones; his tremendous work carried

on for many years in the office of General Secretary,—all this, and more that will never be known, ranks Father Doyle among the greatest workers in the National Union.

The resignation of Father Doyle necessitated the appointment of his successor. Philadelphia, ever foremost in thorough total abstinence, was looked to in the emergency, and it did not fail. Mr. J. Washington Logue, although his time was taxed by the many duties of his profession, willingly assumed the task laid down by Father Doyle, and thereby the interests and welfare of the National Union were conserved. He took up the threads of Father Doyle's work with energy and earnestness.

The reign of that great Pontiff, Leo XIII, had just ended. It was a reign of wonderful success, and it had won for him the admiration and respect of every one. The whole world stood with bowed heads and tearful eyes beside the death-bed of a frail old man. With the great grief of a personal loss of a strong friend the Catholic Total Abstinence Union of America placed itself on record by a resolution of sorrow for the translation of one whose word of approbation had placed the seal of highest approval on the cause of total abstinence.

As loyal children of the Church, the National Union proclaimed submission in all things spiritual to the new Pontiff, Pius X, whom the Holy Ghost had recently placed in the Chair of Peter.

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The important work of establishing total abstinence societies in the seminaries and colleges of the country had been continued by Rev. Father Siebenfoercher. He was energetic in the performance of the many and arduous duties incident to this great work. Seminaries and colleges had been visited; students were banded in total abstinence bodies; young men in colleges were instructed in the necessity of sobriety, and, as a result, greater interest was manifested in the cause and stronger impulses were moving for its advancement. The result of his recent efforts appeared in the admission of St. Francis Students' Society, and St. Francis Clerical Society of St. Francis Seminary, Wisconsin, composed respectively of the students and priests of that institution.

There is no need to express anything but satisfaction at the condition of the National Union. The number of societies admitted kept pace with the average growth during the past ten years, and the increased membership as well bore the same proportion. During the year 95 societies had been affiliated with the Union, their aggregate membership being 4,200, which, added to the number previously on the roll, made up a total membership of almost 90,000.

The prize banner was this year awarded to St. Patrick's Women's Society of Philadelphia, which had increased during the year from 118 members to 314.

THIRTY-FOURTH ANNUAL CONVENTION.

St. Louis, Mo., August 10-11, 1904.

President and Spiritual Director, Right Rev. J. F. Regis Canevin, Pittsburg, Pennsylvania; First Vice-President, Edwin Mulready, Rockland, Massachusetts; Second Vice-President, C. H. Anderson, Dubuque, Iowa; Third Vice-President, Mrs. L. M. Lake, St. Louis, Missouri; Treasurer, Rev. J. J. Curran, Wilkes-Barre, Pennsylvania; Secretary, J. Washington Logue, Philadelphia, Pennsylvania.

An impressive scene was enacted at the Church of St. Leo on the opening day of this convention, when, during the consecration of the Pontifical High Mass, the Knights of Father Mathew, in full uniform, ranged themselves in front of the altar in the form of a cross and in solemn silence presented arms.

It was deemed proper that this convention should be held in the city of St. Louis, which was then commemorating the Louisiana Purchase by one of the greatest expositions the world had ever witnessed. Catholics were an important factor in the early life of St. Louis and of old Louisiana. This city was named after the sainted King of France. The explorers, the early settlers, the men who gave character to the beginnings of

history in that part of our republic, were Catholics, who made great sacrifices to preserve Catholic faith and Catholic traditions.

It was proper, therefore, that the Catholic Total Abstinence Union should meet there during an exposition which commemorated the noble deeds of our forefathers in the faith in the Western country, to proclaim to the visitors from all parts of the world the adherence of its members to the principles of total abstinence, and to the belief that total abstinence is the best remedy for the evils of intemperance.

During the past year the Rev. Father Siebenfoercher had spent about six months in traveling from seminary to seminary for the purpose of affiliating seminarians with the Union. New Orleans, San Francisco, St. Paul, Montreal, Boston, New York, Philadelphia, Baltimore, and other cities had been visited, and his zeal and indomitable energy were crowned with success, and the fruit of his labors was gathered in great abundance. As president of the Priests' Total Abstinence League, organized in Pittsburg in 1903, he had succeeded in securing the more active co-operation of the clergy and their affiliation with the Union. The effect of temperance work in the seminaries was already shown by the many strong advocates among the younger clergy. Father Siebenfoercher's efforts prove that a marvelous harvest can be reaped for our holy religion by total abstinence work in the seminaries, colleges, academies and schools.

A feature of this convention was the presence of the Most Venerable Archbishop Elder, of Cincinnati, a veritable patriarch in the movement. He journeyed from Cincinnati to St. Louis, although nearly ninety years of age, and sang the Pontifical Mass in St. Leo's Church. He shortly afterwards passed to his eternal reward. His parting words to the convention were as follows:

"My dear friends, I do not know anything better that I can say to you than to ask you to meditate deeply on the instruction you have just received. If you consider well the words you have just heard, and act accordingly, you cannot help bringing credit on your Church and on your cause. We Catholics can do much for the salvation of our friends and our country, and no greater amount of good can be accomplished than through the total abstinence movement and the lives and examples of its members."

Considerable interest was manifested by the representatives of the Knights of Father Mathew in an effort to amend the constitution of the National Union. They desired to abolish or amend the clause which states that individual societies should be admitted to the National Union only through the subordinate unions. They claimed that such action would prevent the interference of the officers of subordinate unions in the conduct of their affairs, and would aid them materially in the work of organization. After a thorough discussion of the

points at issue it was decided to allow the clause to remain as it was.

The generous indulgences granted to the members of the National Union by Pope Leo XIII for approaching the sacraments regularly were referred to by Rev. R. F. Hanagan, president of the Archdiocesan Union of Philadelphia. He also called attention to the fact that the present Supreme Pontiff, Pius X, had recently granted an indulgence to every one making a morning offering of total abstinence to the Sacred Thirst of our Saviour Jesus Christ.

The resolutions urged the formation of societies of boys and girls and their instruction in the principles and blessings of total abstinence, the dangers of drink, and the evils of intemperance; affirmed that a society of those known never to have drunk was tenfold more efficacious for good than one made up of reformed intemperates, and recommended recruiting from the ranks of the temperate, particularly of young men, rather than of the intemperate, without, however, neglecting the latter; appealed to Catholics to keep out of the pernicious liquor business, and called upon them to use their best efforts to remove the temptation by lessening the number of places where drink can be procured, and to aid in enforcing existing laws for the regulation and restriction of the liquor traffic and the due observance of the Sabbath, and, where possible, to unite with other organizations for the enactment, enforcement, and betterment of such laws; renewed its

condemnation of the conduct of those Catholics that serve intoxicating beverages to their guests, and called upon them to practice a more becoming hospitality and to refrain from the absurd custom of treating, because it is a great source of intemperance; the work of Father Siebenfoercher among Catholic seminaries and priests was commended to the clergy and laity of America.

The total abstinence movement was now standing for the advancement of the people, for the preservation of the home, for the protection of the child, for assistance to the weak, and the maintenance of strength to the strong. It is a progressive organization, and therefore cannot stand still.

THIRTY-FIFTH ANNUAL CONVENTION.

Wilkes-Barre, Pa., August 7-10, 1905.

President and Spiritual Director, Right Rev. J. F. Regis Canevin, Pittsburg, Pennsylvania; First Vice-President, Edwin Mulready, Rockland, Massachusetts; Second Vice-President, C. H. Anderson, Dubuque, Iowa; Third Vice-President, Mrs. L. M. Lake, St. Louis, Missouri; Treasurer, Rev. J. J. Curran, Wilkes-Barre, Pennsylvania; Secretary, J. Washington Logue, Philadelphia, Pennsylvania.

Considerable interest was added to the proceedings of this convention by the presence at Wilkes-Barre, during its sessions, of Theodore Roosevelt, President of the United States, whose attendance on this occasion was looked upon as an extraordinary favor and one memorable in the history of the movement.

Thursday, August 10, the day upon which the President paid his visit, was bright and beautiful. The streets were gaily decorated with bunting, flags, and patriotic colors of many designs, and the handsomely uniformed total abstinence men and boys who marched through the streets constituted one of the most interesting incidents of the occasion.

The President's arrival was the signal for a continuous ovation by the mass of humanity that lined the streets. He showed his pleasure by a beaming smile, and responded gracefully to the greetings of the people. Upon reaching the platform the vast assemblage was called to order, and Right Rev. Bishop Canevin was introduced. He asked the benediction of Almighty God on the gathering, making the special plea that the Lord might continue to guide and uphold the Nation's Chief in the future as He had in the past.

Introductory remarks were made by Rev. Father Curran, Mayor Kirkendall and Mr. John Mitchell. The President of the United States then delivered an eloquent address, saying, in part:

"The factor most influential in determining any man's success must ever be the sum of that man's own qualities—of his knowledge, foresight, thrift, and courage. Whatever tends to increase his self-respect, whatever tends to help him overcome the temptations with which all of us are surrounded, is of benefit not only to him but to the whole community.

"No one society can do more to help the wage-worker than such a temperance society as that which I am now addressing. It is of incalculable consequence to the man himself that he should be sober and temperate, and it is of even more consequence to his wife and children; for it is a hard and cruel fact that in this life of ours the sins of the man are often visited most heavily upon those whose welfare should be his one special care.

“For the drunkard, for the man who loses his job because he cannot control or will not control his desire for liquor and for vicious pleasure, we have a feeling of anger and contempt mixed without pity; but for his unfortunate wife and little ones we feel only pity, and that of the deepest and tenderest kind.

“Everything possible should be done to encourage the growth of that spirit of self-respect, self-restraint, self-reliance, which if it only grows enough is certain to make all those in whom it shows itself move steadily upward toward the highest standard of American citizenship. It is a proud and responsible privilege to be citizens of this great self-governing nation; and each of us needs to keep steadily before his eyes the fact that he is wholly unfit to take part in the work of governing others unless he can first govern himself. He must stand up manfully for his own rights; he must respect the rights of others; he must obey the law, and he must try to live up to those rules of righteousness which are above and behind all laws.

“This applies just as much to the man of great wealth as to the man of small means; to the capitalist as to the wage-worker. And as one practical point, let me urge that in the event of any difficulty, especially if it is what is known as a labor trouble, both sides show themselves willing to meet, willing to consult, and anxious each to treat the other reasonably and fairly, each to look at the other's side of the case and to do the other justice. If only this course could

be generally followed, the chance of industrial disaster would be minimized.

"Now, my friends, I want to read you an extract from a letter I have just received from a Catholic priest whom I know well and whom I know to be as staunch a friend of the laboring man as there is to be found in this country. Now and then—not too often—it is a good thing for all of us to hear what is not perhaps altogether palatable, provided only that the person who tells the truth is our genuine friend, knows what he is talking about (even though he may not see all sides of the case), and tells us what he has to say, not with a desire to hurt our feelings, but with the transparent purpose to do us good. With this foreword, here is a part of the letter:

"I would humbly recommend that you lend your entire weight to the cause which the Catholic Total Abstinence Union of America represents, and especially so in its relation to the working classes of this country, for whom it is doing so much good. You know that the temperance movement is a potent auxiliary to the institutions of our country in building up a better manhood and a truer Christianity among our citizens. It played a very important part in the two coal strikes of 1900 and 1902, respectively, by keeping the men sober, and thus removing the danger of riotous and unbecoming conduct.

"There is one discouraging feature connected with the upward tendency of the wage scale among the workmen of this country. The higher the wages, the more money they spend in saloons. The shorter the hours, the more they are inclined to absent themselves from home. An apparent dis-

regard for family ties is growing among the poorer classes which will eventually lead to a disregard for the blessings our country affords them. Hence, with an increase of wages a corresponding movement for better manhood, nobler citizenship, and truer Christianity should be set on foot. The dignity of labor should be maintained, which can be done only through the love that a man should have for his work, and through the intelligence which he puts into it. A steady hand and sober mind are necessary for this. Hence the necessity of the temperance cause and of the efforts which organized abstainers are putting into the movement.'

"Now, in what is here written this priest does not mean that the tendency is to grow worse; but he means that with shorter hours and increased wages there is a tendency to go wrong which must be offset by movements such as this great temperance movement and similar efforts for social and civic betterment, or else the increase in leisure and money will prove a curse instead of a blessing. I strive never to tell any one what I do not thoroughly believe, and I shall not say to you that to be honest and temperate and hardworking and thrifty will always bring success.

"The hand of the Lord is sometimes heavy upon the just as well as upon the unjust, and in the life of labor and effort which we must lead on this earth it is not always possible, either by work, by wisdom, or by upright behavior, to ward off disaster. But it is most emphatically true that the chance for leading a happy and prosperous life is immensely improved if only the man is decent, sober, industrious, and exercises fore-

sight and judgment. Let him remember, above all, that the performance of duty is the first essential to right living, and that a good type of average family life is the corner-stone of national happiness and greatness. No man can be a good citizen, can deserve the respect of his fellows, unless first of all he is a good man in his own family, unless he does his duty faithfully by his wife and children.

"I strongly believe in trades unions wisely and justly handled, in which the rightful purpose to benefit those connected with them is not accompanied by a desire to do injustice or wrong to others. I believe in the duty of capitalist and wage-worker to try to seek one another out, to understand each other's point of view, and to endeavor to show broad and kindly human sympathy one with the other.

"I believe in the work of these great temperance organizations, of all kindred movements like the Young Men's and Young Women's Christian Associations; in short, in every movement which strives to help a man by teaching him how to help himself. But most of all I believe in the efficacy of the man himself striving continually to increase his own self-respect by the way in which he does his duty to himself and to his neighbor."

Cardinal Gibbons followed the President in an interesting address, in which he expressed the gratitude of the people to the Executive for his presence in Wilkes-Barre on that occasion, and at a time when

he was engrossed by the cares of state and the consideration of grave foreign relations. He paid a beautiful tribute to our economic institutions and to the respect in which labor is held in this country.

At the close of the meeting the President entered his carriage, and was driven through an enthusiastic multitude to Wyoming Monument, where 10,000 school children had gathered to do him honor. The President said a few words to the children, who showered him with roses, and then left for his special train.

The members of the Catholic total abstinence movement were now recognized throughout the country as the pledged opponents of whatever conduces to the making of drunkards; the custom of treating in bar-rooms; of illegal liquor selling; of selling adulterated liquors; of admitting women into saloons; to the promiscuous mingling of young drinkers and old drunkards in such places; to all the ribald, profane and indecent language, and all other un-Christian conduct and influence of the intemperate men and women who frequent the saloon.

Within the past two years the National Union had been strengthened and encouraged by the example and labor of the Priests' Total Abstinence League of America, an association with which no priest might hesitate to align himself, especially as it numbered among its officers Most Rev. Patrick J. Ryan, Archbishop of Philadelphia, and Rev. Anthony D. Siebenfoercher, who had pledged nearly two thousand eccle-

siastical students and organized total abstinence societies in almost every diocesan seminary in the country, and also in other institutions.

There was reason to rejoice and be grateful to Almighty God, because of the fact that His Holiness, Pius X, bestowed his Apostolic Benediction on the National Union and renewed for its members all the indulgences, favors, approvals and words of encouragement which were granted by his illustrious predecessors, Pope Pius IX and Pope Leo XIII. These words and blessings of the Vicar of Christ had sustained the Union in its struggles to overcome intemperate indulgence, social customs, political corruption and material interests.

Thanks to the faithful and untiring efforts of the Executive Council, as well as to the intelligent activity of those who presided over the subordinate unions and detached societies, the National Union stood at this time in strength and vigor. The indefatigable labors of Rev. Father J. J. Curran and the members of the Scranton Union, and the prestige accorded by the coming of President Roosevelt and Cardinal Gibbons, tended to rank the convention of 1905 with the most successful gatherings ever held in the cause of temperance in the United States.

THIRTY-SIXTH ANNUAL CONVENTION.

Providence, R. I., August 7-9, 1906.

President and Spiritual Director, Right Rev. J. F. Regis Canevin, Pittsburg, Pennsylvania; First Vice-President, Rev. J. J. Curran, Wilkes-Barre, Pennsylvania; Second Vice-President, Rev. Austin J. O'Toole, Providence, Rhode Island; Third Vice-President, Mrs. L. M. Lake, St. Louis, Missouri; Treasurer, Rev. James T. Coffey, St. Louis, Missouri; Secretary, J. Washington Logue, Philadelphia, Pennsylvania.

The sessions of this convention were marked by many evidences of deep thought for the advancement of the total abstinence movement throughout the country. Certain legislation of an important character was enacted, which, if carried out successfully, cannot fail to add materially to the future success of the cause. For instance, offers were made by a number of earnest priests to give up one month each year to the work of organizing societies in places where none now exist. Coupled with this was an appeal to the subordinate societies to contribute the necessary funds for the extension of the work.

The message of encouragement and blessing from His Holiness, Pope Pius X, given to this convention, should impel the members to greater efforts, and the decision to distribute it freely among the Catholic priests of the country must result in the organization of many societies.

The Right Rev. President, Bishop Canevin, in an address, said, in part:

"Although the Catholic Total Abstinence Union of America has been a great moral power for thirty-five years, there are many who do not understand its principles or appreciate the greatness of its beneficent labors.

"Catholic total abstinence societies are approved and blessed by the Church as a means to lessen the ravages of strong drink and remove the sin and degradation of drunkenness, as far as possible, from her children in this and other countries where excessive use of intoxicants prevails.

"The Church has often had to mourn the disgrace and misery of Catholics debased and ruined by intemperance. It has been, and still is, a public and open enemy of the Church and of society. It has carried on its devastation of homes, lives, and souls among all classes of men and women, destroying them in the order of grace, as well as in the order of nature. . . . The commands of the Gospel, the precepts of the Church, the laws of nature, the ties of humanity, and the instincts of self-preservation are cast to the winds by the drunkard.

"Can any one afford to ignore the question as one far removed from his life? Does not love of self and love of one's neighbor demand that every Christian should seriously consider the problem of intemperance? Intemperance has touched, directly or indirectly, nearly every family in this country. The shadow of its curse has fallen across the threshold of many

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of our best Catholic homes, and domestic peace and happiness have fled at its approach. . . .

"The Catholic Total Abstinence Union of America proposes the preventive and remedy of total abstinence to save and rescue men, women, and children from the disastrous consequences of drink. Our aim is not only to prevent evil, but to inculcate and foster the virtue of temperance in old and young by the self-denial and safeguard of total abstinence. Every priest who has labored for souls in an ordinary parish, every Catholic who has lived in an ordinary parish knows only too well the contrast between a sober man and an intemperate man; between the houses of drunkards and the homes of the temperate. . . . The total abstainer misses the shoals and rocks on which his brethren strike and perish about him in this pitiless sea of life, and he shows a safe way to those who care to follow. . . . Thus this Union, with its discipline of drink, becomes for thousands a school of morality, religion, culture, enlightenment, and progress."

The following Papal brief, directed to the Right Rev. President of the Union, is of vital importance. It cannot fail to impress upon the clergy of this country the desirability of associating with a cause that brings forth such strong words of praise from the Holy Father:

"To our Venerable Brother, Francis Regis, Bishop of Pittsburgh, President of the Catholic Total Abstinence Union of America:

VENERABLE BROTHER, HEALTH AND APOSTOLIC BENECTION.

"We learn with pleasure that the Catholic Total Abstinence Union of America is about to hold a convention in the city

of Providence, for the most praiseworthy purpose of condemning openly the public and destructive evil of the excessive use of intoxicating liquors, and of influencing and encouraging the members of the Union to resist and suppress it in private life. Following the example of our predecessors, and especially the latest among them, to whom there seemed to be no greater enemy of the teachings and commands of Christ than the abuse of strong drink, we heartily approve the work of the Union, and congratulate all in this commendable assemblage, because they are really our associates and helpers in persuading men to practice one of the principal Christian virtues—temperance.

“Moreover, while we are expressing our cordial wishes for the success of the convention, we desire to encourage the efforts of the Union by a tender of spiritual gifts, and, for this reason, we confirm the privileges accorded the Union by Leo XIII, of happy memory, and grant especially those which follow :

“First. A plenary indulgence on the usual conditions to each member on the anniversary of his admission; furthermore, those who join the Union in the future may gain the same grace on the day of their admission by fulfilling the prescribed conditions.

“Second. To all present or future members we grant a plenary indulgence at the hour of death; provided, they have confessed and received the Holy Eucharist, or, if this be impossible, provided they invoke the name of Jesus orally, or at least in their hearts.

“Third. A plenary indulgence, likewise, on the principal feast day of the Union,* determined by the vote of the members and approved by the Bishop of the place which is the centre of the Union, to all present and future members; pro-

*Feast of St. John the Baptist or Sunday after.

vided, they observe the due conditions and visit each his parish church at any time between the first vespers of the feast and sundown of the following day.

"Fourth. An indulgence, also, of seven years and seven times forty days to present and future members on four days in the year* selected in the above manner by the Bishop; provided, each one visits his parish church and prays for the intention of the Sovereign Pontiff.

"Fifth. We permit all these indulgences to be applied as suffrages to the souls in Purgatory.

"It is our hope that by conferring such abundant favors, not only bishops, priests and men of religious orders, but also the rest of the faithful may resolve to bear witness to their regard for the Union and become members of it; and that the evidence of our approval may move them to do this, we, most cordially in the Lord, as a presage of heavenly rewards, and as a pledge of our good will, bestow on you and all who have joined or will join the Union, our Apostolic blessing.

"Given at Rome, at St. Peter's, on the tenth day of July, in the year nineteen hundred and six, the third year of our pontificate.

PIUS PP. X."

A fitting reply was sent to His Holiness through the Right Rev. President and the Bishop of Providence, Right Rev. Matthew Harkins.

Thus has the movement been blessed by the Holy Fathers, Pope Pius IX, Pope Leo XIII and Pope Pius X. It has also been commended by the Archbishops and Bishops of America. Is it not, therefore, a movement in which all classes of Catholics should take an

*First Sunday of January, April, August 15th, November 2d.

active interest? The bounty with which the present Pontiff, Pius X, has offered to the members of the Union the richest spiritual favors of the Church stamps his approval upon the ideals of the total abstinence movement so emphatically that no Catholic can henceforth consistently disdain them.

State and Diocesan Unions

State and Diocesan Unions

THE limits of this volume will not permit of as extended an account of the various Unions and detached societies as might have been desired. It is, therefore, merely attempted to give in alphabetical order a brief historical sketch of those organizations which combined to form the great National Union, whose aim is to advance our holy religion through the medium of total abstinence. We regret the necessity which compels us to forego the pleasure of recording the names of many of those who hold high places among the moral heroes of the holy crusade in all sections of the country.

ALABAMA.

St. Joseph's Church, Mobile, had a temperance society from 1873 to 1882, which, with the societies of Montgomery, Selma, Tuscaloosa, Pensacola and War-rington, had a Diocesan Convention at the latter place in 1878 and later at Montgomery. The efforts to maintain a Diocesan Union were not successful, and it therefore did not flourish. The latest reports give but

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five societies as belonging to the Catholic Total Abstinence Union of America. In nearly all the parishes throughout the diocese children are encouraged to take the pledge until they are twenty-one, and are formed into cadet societies.

ALBANY.

The Albany Diocesan Union was formed July 19, 1892. Total abstinence societies were in existence in the Albany Diocese previous to the formation of the National Union. The meeting of the convention in Brooklyn in 1883 infused new life into the societies, and many new ones sprung up. From 1886 to 1892 the interest manifested in these societies diminished to a great extent, and it was not until the Augustinian Fathers took up the work that sufficient forces were mustered to form the Diocesan Union.

BALTIMORE.

For a few years after the organization of the Catholic Total Abstinence Union of America there were flourishing societies at St. Peter's, St. John's and St. Joseph's. Among the men who fought for total abstinence was Father McColgan. He was one of the founders of the National Union, and afterwards devoted himself to the Sacred Thirst League. The above-named societies continued in existence until about 1885, when the last of them dissolved. Some

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years after the dissolution of the first societies, through the efforts of Fathers Foley and Hamman, hundreds of men, women and children were gathered into new societies, but they did not last long. There are cadet societies at St. Mary's, St. Peter's and perhaps one or two other churches. St. Paul's Church has the only adult society in Baltimore, and the boys and girls are enrolled in the Red Cross League. Great interest is manifested for total abstinence among the seminarians of Mount St. Mary's College.

BOSTON.

The Father Mathew Total Abstinence Society of Cambridge, Massachusetts, was founded December 29, 1849, by men who had taken the pledge from Father Mathew at the time of his visit to that section in the previous August. From its inception this society has been successfully conducted. In 1889 they obtained a charter and bought a hall. They also organized a Woman's Society and a Cadet Pioneer Corps, the members of which took the pledge until their twenty-fifth year. This Pioneer Corps had 1,000 members, uniformed and proficient in military drill. The Father Mathew Society was a potent factor in bringing about, in 1886, the magnificent result of no-license in the great University town.

On the 10th of October, 1872, the first grand State parade of the Catholic total abstinence societies of

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Boston took place. Over 5,000 men in regalias, with banners and music, and 2,000 boys participated in this grand procession, which represented fifty-seven societies, including cadets and junior societies.

The Boston Catholic Total Abstinence Union was organized May 30, 1877, as the Springfield Union was later by societies which up to that time had belonged to the State Union of Massachusetts. The Boston Union has accomplished much towards turning public opinion in favor of total abstinence, and in 1894 one of its members founded the *Father Mathew Herald*, a paper devoted to the cause of him whose name it bore. That excellent weekly, the *Sacred Heart Review*, so strong in its inculcation of temperance principles, owes this spirit to the Boston Union and its parent organization of an earlier day. In the legislative halls of the State the influence of the Union has been made manifest on various occasions.

Among the many excellent societies of the Boston Union may be mentioned the Hibernian Total Abstinence Association, No. 1, of Boston. This society was organized August 18, 1895, for the purpose of promoting temperance in the Ancient Order of Hibernians, and much good is being accomplished by the total abstinence advocates in discountenancing the drinking customs of members of the Order.

The first president of the Boston Union was Rev. Hugh Roe O'Donnell, and the first secretary John A. Duggan, to whose earnestness and zeal in the work

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may be attributed in large measure the success of the movement in New England. The Union continues to the present its active work, using all the attractions required to draw and retain its membership.

BROOKLYN.

The societies of Brooklyn, New York, organized a Union on September 2, 1872. It consisted of fourteen societies, and continued to flourish for some years. Finally, through a lack of proper interest, no public meetings were held and no lectures on temperance were given, in consequence of which the affairs of the Union gradually ceased to interest the officers of the subordinate societies.

BUFFALO.

A Diocesan Union was formed in the city of Buffalo on July 22, 1891. It consisted of five societies, with 450 members. The Bishop and the priests entered into the work with a good will and aided greatly the success of the cause. Rev. Father Zurcher, the president, was an earnest and zealous worker for the movement, and did much towards changing the sentiment of the community in favor of temperance.

CALIFORNIA.

There exists in San Francisco a great Archdiocesan Society called the League of the Cross for the Promo-

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tion of Temperance and Total Abstinence. It is divided into three departments—the Senior, the Junior and the Cadet. The Senior Division takes a total or a partial pledge. The Juniors are bound by a total abstinence pledge until their twenty-first year. There are no women's societies. The cadet companies constitute a regiment and drill regularly. There are about one thousand of them uniformed. The League was founded in 1892 by Archbishop Riordan, who also administered the pledge at confirmation to those who wished to take it. Father Montgomery (afterwards Archbishop) was the first spiritual director, and was deeply interested in the cause. When President McKinley paid his visit to the Pacific Coast in May, 1901, the League of the Cross accorded him a reception. In June, 1874, three societies of the Archdiocese of San Francisco formed a union, interest in which was not long maintained.

CANADA.

There are several branches of the League of the Cross in Toronto that are doing very good work, but the Catholics, as a rule, especially those of French descent, are not favorably inclined towards total abstinence. The custom of giving the twenty-first year pledge at Confirmation is generally observed, however. At the Dubuque Convention of 1902 a banner was awarded to the Peterboro Society for having enlisted

the greatest number of total abstinence recruits during the year, the number being 1,200. In the early records of the National Union the Canadian societies played an important part.

CONNECTICUT.

The total abstinence movement had many supporters in Connecticut as early as 1860, and during the sixties a number of societies were organized. On August 15, 1870, delegates from 28 out of 29 societies met as a State Convention at New Haven, Denis McCarthy being selected as permanent president, and established the Catholic Total Abstinence Union of Connecticut. In 1872 the National Union was formed (a year and a half after the formation of the Connecticut Union), and three delegates were sent to Baltimore to represent Connecticut. In 1875 a resolution was passed favoring the principle of moral suasion as the most effective. In 1876 the Union declared that it was contrary to the pledge to attend picnics, etc., where intoxicating drinks were sold. In 1878 cadet societies were admitted, and Rev. Michael Tierney (afterwards Bishop) became president. In 1880 women's societies were admitted, to be represented, however, by their spiritual directors. In 1882 it was decided that "officers, as well as members, should be pledged total abstainers." In 1884 a purse of \$300 was presented to Denis McCarthy as a token of recog-

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dition of his services in the cause. In 1885 ladies' societies were organized in New Haven, and a grand parade took place, which impressed the citizens with the strength of the movement. In 1887 Thomas O'Brien, of Connecticut, was elected to the office of second vice-president of the National Union—the first layman to hold the office. There were at this time 45 societies and 3,072 members on the roll of the Union. In 1889, women delegates were at the convention, and Mrs. Mary Davis, of Rockville, became second vice-president, Connecticut being the first Union to recognize women in this way. In 1897 an unsuccessful attempt was made to change the name from the Catholic Total Abstinence Union of Connecticut to Catholic Total Abstinence Union of Father Mathew Societies of Connecticut. In 1899 Father Walter Shanley, of Hartford, became president, and the Union had an increase of 17 societies and 1,054 members. In 1901 there were 82 societies and 6,434 members. In 1902 Rev. Walter Shanley was elected president of the National Union. In 1905 the Union had increased to 99 societies, with a total membership of 9,167, divided as follows: Men, 4,185; women, 1,913; boys, 2,290; girls, 256. Number of members gained during the year, 1,379.

Although there were obstacles in the way and occasional periods of depression, still there has been a gradual advance of the temperance movement in Connecticut to power, respectability and influence, and the

Union has reason to feel proud of the place which it occupies in the history of the Catholic total abstinence movement.

DUBUQUE.

The temperance question has been "agitated" to a limited extent in Dubuque for the past thirty years, and the custom of administering the pledge at First Communion has been recognized. At St. Raphael's Cathedral a branch of the "Happy Home League" was established on September 29, 1901. This society increased considerably after a mission given by the Paulists and a lecture by Archbishop Keane. To these two influences is to be largely attributed the present success of the total abstinence movement in this section. Many branches of the Happy Home and Veronica Leagues were organized during the years 1901-02 which exerted considerable influence for temperance, and on May 30, 1902, the Total Abstinence Union of the Archdiocese of Dubuque was formed, with over 200 delegates, representing 2,500 members. The advocacy of the temperance cause by the priests on the missions has materially aided its advancement, until to-day the members have behind them a united body of diocesan priests, almost every one of whom stands for the cause so dear to the heart of the Most Rev. Archbishop Keane. During retreats given at St. Joseph's College, Dubuque, the total abstinence pledge

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has been administered to over 200 young men, the great majority of whom are preparing for the priesthood. The latest reports show a membership of 5,200.

DULUTH.

The Total Abstinence Union of the Diocese of Duluth was organized June 3, 1891. It was composed of seven men's societies, with 246 members, and five cadet societies, with 187 members. These organizations were previously a part of the St. Paul Union. The formation of the new Union stimulated, for a time, the work, but difficulty has been experienced in organizing and keeping alive the societies, for the reason that the people appear no longer to see the same necessity for them that existed in the early stages of the movement, the work having, to a great extent, been done by those who instituted the total abstinence cause in that region. The difficulty, however, is not insurmountable. Where new methods are employed to meet changed conditions, progress will be made and societies will flourish.

ERIE.

The societies in the jurisdiction of the Diocese of Erie were formed into a Union on July 14, 1897, by the Rev. Father A. P. Doyle, C.S.P., who was at that time general secretary of the National Union. It was composed of five men's societies, having 289 mem-

bers, and two societies of cadets, having 54 members. While this Union has not at any time developed greatly numerically, it has displayed considerable enthusiasm in the cause of temperance, and the self-sacrifice of its officers has been rewarded by good results, notwithstanding the limited membership and the vast territory which it covers.

ILLINOIS.

The Catholic Total Abstinence Union of the State of Illinois was formed on April 7, 1872, by delegates from the Father Mathew, the Roman Catholic, St. Bridget's, Holy Family and Annunciation Societies, all of the city of Chicago. Many other organizations from different parts of the State were subsequently added to the Union roll until 1879, when there were 30 societies, with a membership of 1,110. In 1882 the Chicago societies withdrew to form an Archdiocesan Union, which lasted until 1890, when they returned to the State Union. On October 10, 1894, Father Mathew's birthday, a magnificent demonstration took place in the city of Chicago. It was perhaps the grandest temperance demonstration ever seen in the West, and produced a deep impression on all classes of the community. Large sodalities of Catholics marched in line, besides Baptist Boys' Brigades, students of the Presbyterian College and delegations from the public schools, etc., the Board of Education having

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declared a half-holiday for the occasion. The procession was reviewed by Governor Altgeld, Bishop Waterson, members of the Board of Education and other prominent men of all shades of religious belief. Many other creditable demonstrations have been witnessed in the jurisdiction of this Union, and the newspapers have attributed much importance to the "magnificent displays and vast audiences" which formed a part of the demonstrations.

Despite the vast liquor interests centered in the State of Illinois, the total abstinence movement in that section has maintained a vigorous protest against the drink curse. The officers and members of the Union are worthy of admiration and encouragement, for they have, at great personal sacrifice, carved out in their lives noble examples of total abstinence for the weak.

INDIANA.

The Total Abstinence Union of the State of Indiana was organized in the year 1873, and was composed of 25 societies, having 960 members. The movement was for a time quite successful under the guidance of the venerable Father Bessonies, one of the most apostolic total abstinence priests to be found in this country. Latterly, the spirit of total abstinence has been to a great extent subdued, excepting within the confines of the great Notre Dame University, where the flag of temperance still floats. The clerical students of the

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University have a total abstinence society, called the Holy Cross, established in March, 1901, having about 70 members, all pledged for life. Lectures and entertainments are given at its monthly meetings. There is also a society composed of the day students of the University. It has about 130 members, and is known as the Notre Dame Total Abstinence Society. The number of total abstainers in the Order is increasing rapidly, and embraces about five-sixths of the annual recruits for the priesthood.

LOUISIANA.

Father Mathew gave a mission at the church of Sts. Peter and Paul, in New Orleans, in the fall of 1851, and there are some persons who took the pledge from him then who keep it to the present time. There was a State Union organized in July, 1872, which once had a grand procession and used to celebrate Father Mathew's birthday by lectures. The pledge was renewed from year to year, and the members went to Communion in a body annually on Passion Sunday. It at one time reached a membership of about 1,100. In 1879 interest began to die out. The women did not give the moral support expected of them, and the French clergy, coming from a land where temperance was universal, looked with indifference on total abstinence. All the branches died, and finally, on its Silver Jubilee, in 1897, the original society, being reduced to

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twelve members, disbanded. A distinguished editor has said that there is not now so much drunkenness in New Orleans as there was thirty years ago, due probably to the fact that the seeds of temperance sown by Father Mathew are still germinating in an "unsectarian" association known as the Knights of Temperance, which has done good work among the young men of the city.

LOUISVILLE.

Considerable activity was formerly manifested in the cause of total abstinence in the Diocese of Louisville, and a number of flourishing societies existed. The Dominicans and the Franciscans are said to have taken great interest in the movement. A Diocesan Union was organized May 12, 1874, with 3 societies, having a membership of 307. The Bishop gave considerable encouragement to the Union by attending the meetings. In recent years the interest in the movement in that section has materially decreased. A peculiar incident recorded in the history of the Diocese of Louisville is the disbandment of a society for "refusing to submit to pastoral authority."

MISSOURI.

Knights of Father Mathew.

This splendid body of Catholic total abstainers was chartered on July 18, 1881. It was founded by Rev.

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Patrick O'Reilly, D. O'C. Tracy, Patrick Mulcahy, Thomas Fox, John B. Haggerty, John H. Gamble, James Haggerty, Patrick Long and James Hardy. It insures the lives of its members on the assessment plan, and its various councils have attractive halls, with music, literature, athletics, etc. It has labored also to promote temperance among the children. It has many priests on its rolls who are deeply interested in the advancement of the holy cause.

Father Mathew visited St. Louis in October, 1850, and administered the pledge to thousands, many of whom then formed Catholic total abstinence societies, and nearly every parish in the city had its own "splendid temperance society." In 1871 a number of earnest men formed the semi-military temperance society for young men called the "Knights of Father Mathew of St. Louis," which achieved an enviable reputation at the Centennial Exhibition in Philadelphia in 1876 and elsewhere. Between 1870 and 1880 the 30 Catholic temperance societies in St. Louis were strong in membership and rich in funds. Then came an era of secret fraternal insurance societies, which caused the disbandment of all but three of the temperance societies. The "Knights of Father Mathew of St. Louis," one of the surviving organizations, adopted the insurance plan, and changed the name to the "Knights of Father Mathew." Its membership became nearly as great as that of the whole 30 societies of former years, and they have paid out upwards of one million dollars in bene-

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fits, insurance, etc. In 1895 the Knights were affiliated with the Catholic Total Abstinence Union of America, since which time they have worked earnestly for the advancement of the National Union.

There never was a Diocesan Union in St. Louis. Unfortunately, the condition there seems worse than ever as regards the abuse of intoxicants; and though the 2,000 men, 1,000 boys and 500 women of the Auxiliaries of the Knights of Father Mathew have helped to promote a temperance sentiment, still drinking intemperately, especially among the youths, is far worse than it was twenty-five years ago. The excellent example of the Knights cannot fail to eventually diminish the abuse of intoxicating drinks.

Ladies' Auxiliaries, Knights of Father Mathew.

The Ladies' Auxiliary of the Knights of Father Mathew was organized September 24, 1893, at the St. Louis Cathedral by nine women. At the present time it numbers upwards of 1,000 members in various localities of the States of Missouri and Kansas. In 1894 a Central Council was formed, which ordered that the members should receive Holy Communion in a body with the various councils of the Knights of Father Mathew. The ladies do much charitable work, and care for the girls' total abstinence societies. They also assist the Knights in looking after the boys. They have the insurance feature, belong to the Catholic To-

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tal Abstinence Union of America and send delegates to its conventions.

The work performed by Mrs. Leonora M. Lake, of St. Louis, in advancing the interests of the Catholic Women's Temperance Union is especially worthy of notice. The members of this organization perform many acts of charity in their efforts to advance the cause of sobriety. They visit the homes of the poor, as well as the hospitals, and distribute literature, etc. They receive Holy Communion at stated periods during the year.

NEW BRUNSWICK.

A Union of the societies of New Brunswick, Canada, was organized June 30, 1872. It had 23 societies, with 1,565 members, at the time of formation. The work was conducted for some years along conservative lines, and many additions were made to the membership. This Union met with great adversity, however, through the destruction by fire of the city of St. Johns, in which city there were about 2,000 members.

NEW HAMPSHIRE.

After the Civil War a State Union was formed in New Hampshire which lasted until 1892. It was admitted into the Catholic Total Abstinence Union of America at the time of its inception in 1872. Notwith-

standing the disbandment of the State Union there are still a number of flourishing societies in New Hampshire, the result principally of a series of missions given by the Paulist Fathers in the cities of Manchester, Dover, etc.

NEW JERSEY.

The State of New Jersey had a Catholic Total Abstinence Union in 1872, of which Mr. James W. O'Brien, the first secretary of the National Union, was president. Temperance filled the air in those days. It was vigorously advocated from the platform in halls and in the churches. At the State Convention, held in the city of Newark, on October 23, 1872, the famous orator, Father Tom Burke, spoke on temperance to 5,000 persons. Those only who heard him can imagine the power of Father Burke's eloquence. Bishop Bayley (afterwards Archbishop of Baltimore), who opened the meeting with prayer, was so impressed with the sermon that he himself lectured the same evening, and declared that "if Father Burke's words upon this subject could be laid before the eyes of every man and woman and child in the community they would be almost sufficient to banish the demon of intemperance from every Catholic household in the land."

While it cannot be said that the total abstinence movement is arousing any particular enthusiasm at the present time in New Jersey, it will be recognized that

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the State had formerly many vigorous societies which beyond doubt have left enduring results.

NEW YORK.

The Metropolitan Union of the State of New York was organized in February, 1872, as an Archdiocesan Union. It was composed of 48 societies, having a membership of about 8,000. There were 4,700 in the Cadet Corps. The societies were organized on a beneficial plan, and they expended considerable money for charitable and benevolent purposes. Reading-rooms and libraries were established, and for some years the movement flourished, being especially successful in the Paulists' Parish in New York City. The organization of the Unions of Albany and Buffalo curtailed to a great extent the territory and influence of the Metropolitan Union, and were it not for the constant and assiduous care of the Paulist priests the membership would have dwindled to almost nothing in New York. During the year 1895, when the Silver Jubilee Convention of the Catholic Total Abstinence Union of America was held in New York City, considerable enthusiasm was awakened in the temperance cause, and Archbishop Corrigan urged the clergy of the diocese to give their sanction and hearty co-operation in the promotion of the work. There is not much evidence at the present time of the great societies that once

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flourished in the metropolis, although several of them are still on the rolls of the National Union.

OHIO.

The Ohio State Union was organized at Akron on February 15, 1872. It had 7 societies, with 473 members. For some years the movement was quite successful, having attained a membership of almost 3,000. Nearly all of the societies were organized on the beneficial plan. The movement in Ohio has been greatly encouraged by the utterances of Archbishop Elder and Bishops Watterson and Horstmann, whose well-known advocacy of the temperance cause has given a great impetus not only to the State Union, but to the Catholic Total Abstinence Union of America. They have at all times shown themselves warm friends of the National Union. Since its organization the Union of the State of Ohio has continued its work with varying success. It has made a steady, uninterrupted advance. Like an army marching to victory, some have fallen, but others have ever been ready to step in and take their places. Men have changed, but the Union has continued loyal to the glorious principles for which it was organized.

PENNSYLVANIA.

The Pennsylvania State Union, the mother of all the Unions in the Keystone State, was organized at

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Scranton, February 8, 1872. There were represented 17 adult societies and 6 cadet societies, with 2,500 members in all. At the end of its fourth year there were 150 societies. The Archdiocesan Union of Philadelphia was formed from it on March 17, 1872; the Scranton Union in July, 1879; the Pittsburg Union on October 23, 1887; and the Erie Union on July 14, 1897. The Pennsylvania Union has always been and is still full of enthusiasm. It uses reading-rooms, gymnasiums, employment bureaus, entertainments (literary and social), lectures, etc., to promote the cause of total abstinence.

Mr. N. Martin, the first president of this Union, was chairman of the Constitutional Committee at the First National Convention, and John A. Collier sent to that convention the following telegram on the part of the Father Mathew Total Abstinence Benevolent Society of Pittston:

"PITSTON, February 22, 1872.

*"To the Members of the First National Temperance Union,
in Convention Assembled:*

"In the name of three hundred and fifty Catholic temperance men we send you greeting from the historic valley of Wyoming. Hew to the line, and let the chips fall where they may.

"JOHN A. COLLIER."

In reply, Father McDevitt wired:

"In the name of three hundred and fifty thousand Catholic temperance men I return your kindly greeting. May the bright sun of temperance ever shine upon the good men of the Wyoming Valley!"

PHILADELPHIA.

We can only touch in a very cursory way on the history of the Archdiocesan Union of Philadelphia, for there are so many points of interest to consider that they can only be suggested, not described. The Union was organized on March 17, 1872, by two societies, having an aggregate membership of 150. To-day there are 176 societies, with a membership of 20,900, divided as follows: 61 men's societies, with 6,600 members; 36 women's societies, with 3,700 members; 50 boys' societies, with 6,800 members; and 29 girls' societies, with 3,800 members. During the period of its existence it has paid through its various societies the sum of \$659,830 in death and sick benefits, and it has at all times displayed a spirit of liberality whenever it became necessary to give financial aid to those in need, in rewarding those whom it desired to honor, and in promoting many worthy objects. The benefits derived from the disbursement of these large sums of money are so great that they cannot even be approximated.

In 1873 a committee was appointed to arrange for a demonstration, to take place on July 4, 1876, which culminated in the erection of that grand monument dedicated to Religion, Liberty and Temperance now standing in Fairmount Park, Philadelphia, and known as the Catholic Temperance Fountain. In 1875 the Centenary of Daniel O'Connell was celebrated, and an

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Emigration Committee organized. Many poor emigrants have cause to be thankful for the assistance given to them by this committee from the time of its organization to the present. In 1876 the annual convention of the National Union was held in Philadelphia. A grand parade of all the societies took place on July 4th, the centennial anniversary of the signing of the Declaration of Independence, and on that day the Catholic Temperance Fountain was dedicated. In 1880 the first society of women was organized, in the belief that to a considerable extent the success of the temperance movement depended upon the women of America. In 1884 a grand torchlight procession of all the societies took place in honor of the arrival of Archbishop Ryan to assume charge of the Archdiocese. Almost 10,000 uniformed men and boys were in the line. In 1886 an appeal was made to the societies composing the Union, and in a short time the sum of \$8,563.42 was raised and forwarded to Mr. Charles Stewart Parnell to enable him to carry on the struggle for liberty for the Irish people. In 1887 committees of the Union rendered valuable assistance in having a high license law passed in the State of Pennsylvania. The Seventeenth Convention of the National Union was held in Philadelphia during that year. In 1890 the centenary of the birth of Father Mathew was celebrated by a grand public meeting. The memory of the Apostle of Temperance was highly honored, and the principles of the cause endorsed by the most emi-

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nent prelates of the United States. There were present and made addresses His Eminence, Cardinal Gibbons, Archbishops Ryan, Elder and Ireland, Bishops Shanley and McGoldrick, besides many priests and the judges of the courts. In 1891 over \$9,000 was raised, as Philadelphia's quota, for the endowment of a chair by the National Union in the Catholic University at Washington, D. C., to the memory of Father Mathew. In 1894 a weekly newspaper devoted to the temperance cause was established. In 1895 the delegates from Philadelphia took an active part in the celebration of the twenty-fifth anniversary of the formation of the National Union, held in New York City. In 1899 was celebrated the Golden Jubilee of Father Mather's visit to the United States. In 1900 the Thirtieth Annual Convention of the National Union was held in Philadelphia. The meeting was a notable one for many reasons. In 1903 Mr. J. Washington Logue became general secretary of the National Union, succeeding Rev. A. P. Doyle.

It is quite consistent with the spirit of the Philadelphia Union that it should have been from its inception to the present time identified in the most intimate relations with the National Union, to which it has furnished a first vice-president—Mr. J. Washington Logue—and two general secretaries—Messrs. Philip A. Nolan and J. Washington Logue. It can be truly said that no subordinate union has excelled Philadelphia in the number, the character and the ability of

its representatives serving in important capacities in the National Union, through whom it has exercised considerable influence in shaping legislation for more than three decades.

The limitations of this volume will not permit a detailed account of the societies composing the Philadelphia Union, which are among the noblest organizations in this broad land. In its present aspect this Union is replete with strength and vigor, and its promise for the future is guaranteed by a splendid record of achievements extending back to the time of institution.

PITTSBURG.

Previous to 1887 the societies of the Pittsburg Diocese were a subordinate part of the Catholic Total Abstinence Union of Pennsylvania, which held its annual convention in Pittsburg, July 17, 1874. Those were the days of hard work, fine regalia, magnificent banners and big parades. Believing that better results would be accomplished if the surrounding societies were brought into closer alliance, a Union was formed in the Diocese of Pittsburg on October 23, 1887. Among its presidents will be noted the names of men whose activity in the total abstinence movement cannot be excelled in any jurisdiction, viz., Right Rev. J. Regis Canevin, Rev. H. P. Connery, Rev. James Cosgrave, Rev. M. A. Lambing, Rev. F. J. McCabe and

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Rev. John Beane. There are many other priests who have taken an active part in temperance work and have by their tongues and pens advocated the cause. A feature of the work in Pittsburg is the dissemination of temperance literature, and it has accomplished much to popularize the movement in western Pennsylvania. The young men and young women of this Union are noted for their activity, which takes the form of organizing "Tourist Clubs" for the purpose of attending the sessions of the National Union in different parts of the country. The election of Right Rev. J. Regis Canevin as president of the National Union at St. Louis in 1904 has given an impetus to the work in the Pittsburg Diocese that is developing very encouraging results.

PROVIDENCE.

The Catholic Total Abstinence Union of the Diocese of Providence was organized October 29, 1870. Many of the societies had done excellent work for a long time previous to their consolidation into the Union. Some of them owed their foundation to the wave of temperance sentiment which swept over the country at the advent of the illustrious apostle of total abstinence, Rev. Theobald Mathew; a few of them even antedated his coming, and received a great impetus in their work from his successful tour through the New England States, which occurred in 1849. The

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Providence Union, like many others in different parts of the country, has had rather a varied career. Though the Catholic population was smaller in the early days of the Union than it is at present, the maintenance of flourishing total abstinence societies seems to have been easier than it is now. Most of the parishes of the diocese were represented in the Union during the years before 1880. After that time the work of inspiring the people to practice total abstinence seems to have been less successful.

The Providence Union suffered its greatest hardships and reached its lowest ebb a few years ago, when it was forced to exist for about two years without having any of the clergy directly connected with it. The laymen who took up the burden of its management during that time worked earnestly and in a self-sacrificing manner, but the work of an organization intended to promote a religious virtue cannot be done successfully except under the direction of the clergy. In certain localities, however, there has always been a healthy and earnest sentiment for total abstinence, due, in most cases, to the active and intelligent labors of the clergy. During the past few years there has been a considerable revival of interest in the work of the Union and a corresponding increase in its membership. Therefore, the prospects for good work in the temperance cause are brighter now than they have been for many years.

SAVANNAH.

A Union of the total abstinence societies of the Diocese of Savannah, Georgia, was formed in the early '70's. It was composed of 6 societies, having an aggregate membership of about 300. While for a time there was displayed a healthy and earnest sentiment for total abstinence in this locality, through a lack of interest on the part of some and a want of perseverance in others societies which were once prosperous and productive of good results were allowed to sink into insignificance.

SCRANTON.

Going back to the formation of the various Unions with which the societies of the Diocese of Scranton, Pennsylvania, have been allied, it is a pleasure to recall to mind the old County and State Unions. On October 10, 1870, eleven societies from down the valley held the first parade. The pioneer town of Carbondale was selected as a fitting place for this first public demonstration of temperance. Shortly after the date of this parade, the Luzerne County Union was organized. At that time Luzerne County comprised the territorial limits of Lackawanna County. The old County Union continued in existence until the division of the County of Luzerne in 1879, and in July of that year the Scranton Diocesan Union was organized, with

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John A. Roache, of Scranton, as the first president. The old Pennsylvania State Union, organized in the city of Scranton, on the 8th of February, 1872, still survives, and the Diocese of Scranton contributes no less than 1,500 members to the organization. It has been the desire of the Scranton Union to absorb that membership, but all attempts to that end have thus far proved a failure. In the early days the temperance movement was unpopular and lacked the approbation and personal co-operation of the clergy that it has to-day. Many of the most prominent priests, being aware of the havoc intemperance was creating among the poorer classes of their parishes, began to take personal interest in the total abstinence organizations, and by their presence at the annual conventions and the meeting halls of the various societies gave a decided impetus to the movement which has since grown to such vast proportions in that locality. At the present time there are at least sixty priests in the Diocese of Scranton who are practical total abstainers, and while many others are not professed temperance men, they nevertheless lend as much assistance to the cause as those actually in the movement. It is this equanimity and good will between priests and people that makes the advancement of total abstinence work successful, and also tends to elevate the people and make them better Christians and more loyal citizens of the State and the nation. Every parish in the diocese has one or more temperance societies, whose spiritual directors are the

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local pastors, and in some cases presidents of the societies. The cadet organizations are the stronghold of the movement, because they serve as feeders to the adult branches, thereby imbuing every element with the spirit of total abstinence. The boys are uniformed, and on the 10th of October of each year they march with a precision and military bearing that would do credit to the National Guard. No special efforts have heretofore been made to organize women's societies. It is believed, however, that in the near future there will be as many organized temperance women as there are men. * A unique method adopted by the union for the advancement of the cause is that the various total abstinent priests exchange pulpits and preach appropriate temperance sermons to the congregations of neighboring parishes. Experience has proved that this work has a telling effect on the people of the different localities, as well as creating a most edifying and laudable spirit. A conspicuous advocate of the principles of total abstinence in the Scranton diocese is the Rev. J. J. Curran, rector of Holy Saviour Catholic Church, Wilkes-Barre, to whom in a large measure is due the success of the movement in the Wyoming Valley. Right Rev. M. J. Hoban, Bishop of Scranton, leaves nothing undone to promote the temperance cause and to build up the societies of his diocese. Thus, with a united laity and clergy, and the bishop at the head, there has been built up a noble union of which the people of Scranton are justly proud.

SPRINGFIELD.

The Catholic Total Abstinence Union of the Diocese of Springfield, Massachusetts, was organized on the 10th of October, 1877. The societies composing this Union were previously affiliated with the State Union, as were those of the Boston Union. At the time of organization there were thirty societies, with 900 members. The outlook for the new Union was very promising, but at the end of five years it had only fourteen societies, with a membership of 677. These were trying days, when only the devotion of a few kept life in the Union. This was the state of affairs at the convention held in the city of Northampton, September 14, 1881, and the delegates were very much disheartened. At that convention Rev. John J. McCoy, of Worcester, was chosen president, and the Union from that time became imbued with new life. It grew rapidly and now has seventy-five societies, with about 6,000 members. The oldest society in the Union is the Father Mathew Society, of Worcester, which was organized in 1849 by Father Theobald Mathew during his visit to that city. Many of the societies own their halls and meeting places, which are fitted for the convenience and amusement of the members. The event of the year is the diocesan parade and field day. No other subordinate Union in America has ever attempted to equal it. It has created a decided impression in the cities and towns where it has been held. It brings the

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members together once a year, so that they may look into one another's faces, grasp one another's hands in good-fellowship, and be strengthened in their total abstinence principles. The object-lesson of witnessing a parade and field day of the Springfield Union must create a favorable impression in the minds of all well-meaning persons. Thousands of young, middle-aged and old men who participate in the parade, and the many more thousands that gather to witness the field day exercises, make the spectacle worthy of attention. The most successful one was held at Springfield in 1892, when over 6,000 men were in line and 33,000 people were present at the field day exercises. The Governor of the State, Hon. William E. Russell, was among the distinguished guests on that occasion. Among the veteran workers of this Union may be mentioned Right Rev. Thomas J. Conaty, D.D., now Bishop of Los Angeles; Right Rev. R. J. Garrigan, D.D., now Bishop of Sioux Falls; Rev. B. S. Conaty, Rev. D. F. Feehan, and Rev. D. F. McGillicuddy, who was, in 1901, president of the Catholic Total Abstinence Union of America. The success of the Union is due in large measure to the efforts of Mr. John J. Leonard, the secretary.

ST. PAUL.

The total abstinence movement in Minnesota was inaugurated in St. Paul on the tenth day of January, 1869, by the Most Rev. John Ireland, who was then

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Father Ireland, rector of the Cathedral. With the indomitable energy which always characterized him he set himself against the ravages of the drink evil. His efforts were blessed with success from the beginning. Inspired by his example, many of the clergy soon joined the crusade and organized societies in their parishes. A diocesan Union was thereupon organized in the city of St. Paul, January 10, 1872, thirteen societies being represented. From that time the sentiment in favor of total abstinence has steadily grown, purifying the tone of Catholics, raising their moral standard, moulding public opinion against the plague of intemperance and making happy, prosperous homes in which virtuous and grateful inmates bless the name of Archbishop Ireland. The beneficent fruits produced in Minnesota by the total abstinence movement cannot be estimated by statistics. To appreciate the great good accomplished one must consider the remarkable change for the better wrought by its principles in the lives of the Catholic population. Intemperance is unknown in many communities of English-speaking Catholics in the State. The first Catholic settlers entered heartily into the cause of temperance, lived the lives of total abstainers and, dying, left their families a heritage of temperance to defend and transmit. Their children are numbered among the first citizens, and are not slow to acknowledge that the prosperity and high standing which they enjoy may be attributed in a great measure to the pledge their fathers took as a protection against

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the allurements of drink. But few English-speaking Catholics are engaged in the sale of intoxicating liquors. It is gratifying to find that so strong and healthy a Catholic opinion exists against the saloon and the saloonkeeper, but it is not surprising when one remembers that Minnesota is the home of Archbishop Ireland, the "Father Mathew of the West," who, by example and word, by the influence of his ecclesiastical position, and by securing the enactment of civil laws to restrict the liquor traffic, has labored as priest, as bishop, as archbishop for the holy cause of temperance. His life has been an inspiration to the clergy and the people, not only in his own archdiocese, but throughout the length and breadth of the entire country. His priests, emulating his example, exhibit in their lives something of his zeal, something of his spirit. In the early conventions Fathers Cotter, McGoldrick, Shanley, O'Gorman and Trobec fought side by side with him in the battle against intemperance and thus received a part of their training for the more important positions they afterwards occupied as suffragan bishops in the province of St. Paul. The future of the work in Minnesota is bright. There is a society among the candidates for the ministry in the Archdiocesan Seminary from which, naturally, much may be expected.

SYRACUSE.

The influence of the Paulist Fathers is noted in the formation of a Union of the societies of the Diocese of

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Syracuse, New York. It was organized May 11, 1891, and was composed of seven men's societies having an aggregate membership of 460. The early conventions of the Union were addressed by Rev. Walter Elliott, C.S.P., and Rev. A. P. Doyle, C.S.P. The societies met generally every week, when reading of temperance literature took place, after which games and other amusements were indulged in. The members of one society were instrumental in closing twenty-eight saloons during the course of a year. Three societies in the diocese tried to join the Union, but being unable to gain the approval of their pastors they were not admitted. A prominent feature of the work of the Syracuse Union was the interest manifested in the Temperance Publication Bureau, and the societies were generous in the distribution of temperance literature. Interest in the Union has of late years waned, but, notwithstanding that fact, there are still to be found many individuals who maintain in a vigorous manner the early traditions of the total abstinence movement, and a more healthy condition of affairs may therefore be hoped for in the future.

WHEELING.

A Union was organized in the Diocese of Wheeling, West Virginia, in April, 1906. At the special request of Right Rev. Bishop Donahue certain officers of the National Union visited Wheeling, and as a result of

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a meeting held during their visit, at which the Bishop was present, a Union was organized. It is composed of three societies and promises to be very successful. The members were sufficiently interested to send three delegates to the convention of the National Union, held at Providence, Rhode Island, August 8, 1906.

WILMINGTON.

The Diocesan Union of Wilmington, Delaware, was organized in March, 1874. It was composed of four societies, whose combined membership was about 250. The Union doubled its membership in two years. The active preaching of total abstinence from many pulpits created a most cordial feeling among non-Catholics, with whom the total abstainers acted in the Law and Order Society. The bishop was a total abstainer and "made it a rule that no man in the liquor business should serve in any capacity in his diocese." The vicar-general and a majority of the priests followed his example, among whom Rev. Dr. D. J. Flynn is worthy of special mention. Too much credit cannot be given to Dr. Flynn for the energetic manner in which he advanced the principles of total abstinence in the Wilmington Diocese. It has been stated that there are perhaps more "independent" total abstainers in Delaware than anywhere else; men who, while strictly temperate, do not belong to any society. At gatherings held for the purpose of shaping municipal legislation

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the representatives of Catholic total abstinence were always given the place of honor. Like many other sections of the country, the movement flourished for a time, but at present its ranks are thin. The temperance sentiment is, however, encouraged by the clergy, and the bishop is a strong advocate of the idea of administering the pledge to the boys at the time of confirmation.

WINONA.

To Right Rev. J. B. Cotter, D.D., Bishop of Winona, Minnesota, is to be credited in large measure the success of the total abstinence movement in that section. A Union was formed in his diocese in July, 1891. It was composed of 9 men's societies, with 348 members, 3 cadet societies, with 145 members, and 2 ladies' societies, with 71 members. This young and small diocese had at that time only 40,000 Catholics, scattered on their farms, but their interest in the cause was second to none. Working in conjunction with the Women's Christian Temperance Union many lectures were given by the bishop and other clergymen before immense audiences, and thus the pledge was administered to many thousands of persons. A strong temperance sentiment prevails and the custom of serving liquors to visitors is generally discouraged. In 1897 there were on the roll of the Union 33 societies, with a total adult membership of 2,076, an increase dur-

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ing that year of 22 societies, with 1,355 members, or over 187 per cent. This happy state of affairs was the outcome of faithful work on the part of the diocesan officers and a consequent general awakening throughout the diocese. This work was under the able leadership of Rev. Father Maddock, the Union's spiritual director and lecturer. The women have much to do with the activity noted in Winona, many of the adult societies having women members in combination with the men. Rallies, lectures and other affairs are held in different localities to further the cause. The Right Rev. Bishop takes a deep interest in the movement and is at all times ready to raise his voice in advocacy of the holy cause of temperance. His example is followed by many earnest priests of the diocese.

WISCONSIN.

The Total Abstinence Union of Wisconsin was formed at Watertown, June 18, 1872. It comprised 25 societies, with a membership of 2,000. They were not all "Irish Catholics," one society of almost 100 members being native Americans of the Menominee Tribe. All classes of citizens sympathized with the cause. At the annual State conventions might be found Americans, Irish, Germans, Hollanders, Belgians, French and Indians. Many priests have aided the cause of temperance by precept and example,

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assisted by prominent and influential laymen. Especially deserving of mention are Rev. James O'Malley, who was instrumental in organizing the Union and who for many years did not fail to attend its sessions, and Very Rev. G. S. Willard, who may be justly styled the Father of Total Abstinence in Wisconsin. Father O'Malley in 1901 organized a "union" of priests pledged to total abstinence. In most of the English-speaking congregations the respective pastors give the children, after confirmation, the pledge until they are twenty-one years of age. There was at one time a great number of cadet societies throughout the State, many of which were trained in military tactics. In some places men and women belong to the same society, and much of the good accomplished in Wisconsin is due to the efforts of the noble band of temperance women. Of recent years the total abstinence movement in this State has lacked enthusiasm. But the prospects are not discouraging. Those who are struggling will continue to struggle until the movement in Wisconsin will compare favorably with other sections of the country.

TEXTS FROM THE OLD TESTAMENT ON TEMPERANCE.

A WORKMAN that is a drunkard shall not be rich; and he that contemneth small things shall fall by little and little. Eccl. 19:1.

Woe to you that rise up early in the morning to follow drunkenness and to drink to the evening to be inflamed with wine. Is. 5:11-12.

A drunken woman is a great wrath: and her reproach and shame shall not be hid. Eccl. 26:11.

Look not upon the wine when it is yellow, when the color thereof shineth in the glass: it goeth in pleasantly. But in the end it will bite like a snake and spread abroad poison like a basilisk. Pr. 23:31-32.

Woe to the crown of pride to the drunkards of Ephraim and to the fading flower the glory of his joy were on the head of the fat valley staggering with wine. Is. 28:1.

Wine is a luxurious thing and drunkenness riotous: whosoever is delighted therewith shall not be wise. Pv. 20:1.

Who hath woe? Whose father hath woe? Who hath contentions? Who falls into pits? Who hath wounds without cause? Who hath redness of eyes?

TEXTS FROM THE OLD TESTAMENT ON TEMPERANCE.

Surely they that pass their time in wine and study to drink off their cups. Pv. 23:29-30.

Wine hath destroyed very many. Eccl. 31:30.

The chief thing for a man's life is water and bread and clothing and a house to cover shame. Eccl. 29:27.

Daniel proposed in his heart that he would not be defiled with the king's table, nor with the wine which he drank. Da. 1:8.

He that is temperate shall prolong life. Eccl. 37:34.

He that loveth good cheer shall be in want: he that loveth wine and fat things shall not be rich. Pv. 21:17.


Be not in the feasts of great drinkers nor in their revellings who contribute flesh to eat: Because they that give themselves to drinking and that club together shall be consumed, and drowsiness shall be clothed with rags. Pv. 23:20-21.

You shall not drink wine, nor anything that may make drunk, thou, nor thy sons, when you enter into the Tabernacle of the testimony lest you die, because it is an everlasting precept through your generations. Le. 10:9.

Moses: saying, speak to the children of Israel and thou shalt say to them: when a man or a woman shall make a vow to be sanctified and will consecrate themselves to the Lord: they shall abstain from wine and from everything that may make a man drunk. Nu. 1:3.

THE END.

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